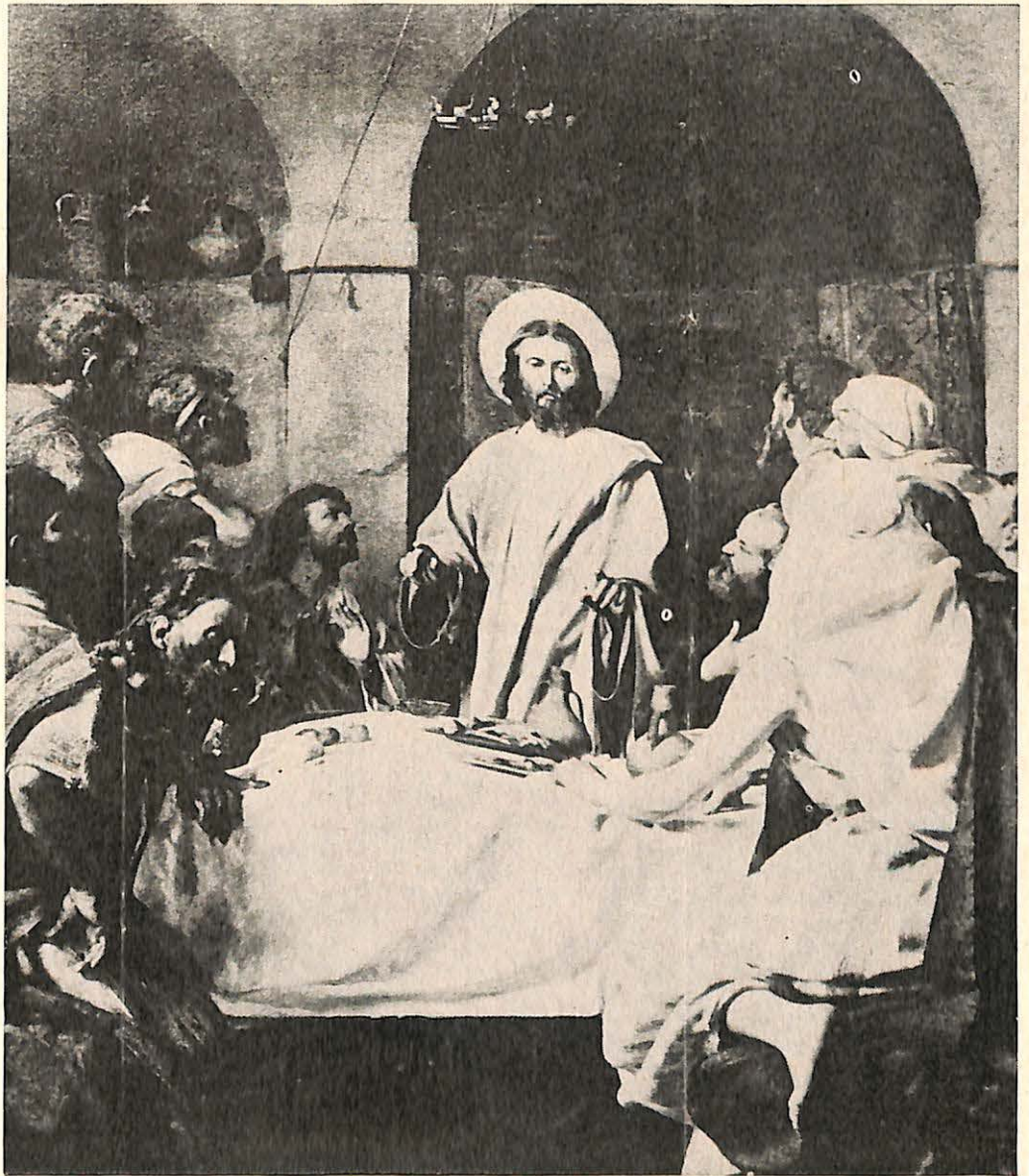


# Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



*"The Last Supper" by Martinetti*

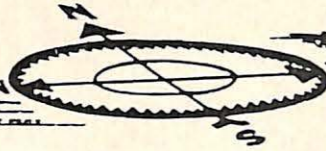
March  
16  
1961

Number 6

▪ "Praise God, From Whom  
All Blessings Flow"

▪ A New Baptist Church  
for Kyoto, Japan

# March



# of Events

• The Bible maintained its position as Japan's top non-fiction best-seller in 1960 with sales of Scripture volumes totaling 1,886,909. This is second to Bible distribution in only one other country—the United States, where sales of Bibles, New Testaments and Scripture portions surpass 10,000,000 annually.

• There are 11 Protestant denominations in Communist Poland with an aggregate of 223,000 members, according to a national census. A report published by the Government Statistical Office said the largest Protestant body is the Evangelical Church of the Augsburg Confession (Lutheran) which has 110,000 members in 6 dioceses.

• There are now 225 integrated colleges in the South, reports Rev. J. C. Herrin of the American Baptist Home Mission Society, whose responsibility is with Southern schools and students: There are more Negroes in college in the United States than in all the other countries of the world combined. Negro colleges have opened their doors to white students and several of them have become integrated, according to Mr. Herrin.

• Many children in rural southern Manitoba, Canada, are attending a unique evening radio Sunday School. Each week pupils in Mennonite day schools produce a radio version of their week-day classes over radio station CFAM, Altona. Last year the pupils produced 53 programs. Highlight of each program is a pupil choir. The programs are received with enthusiasm by listeners, according to the Rev. D. K. Duerksen, educational director of the Mennonite school system.

• Some 1,000 fewer persons are preparing for the ministry this year than last, the American Association of Theological Schools reported recently. Enrollment in 122 accredited or associate member schools in the U. S. and Canada during the autumn quarter was 20,032, the association said. A year ago it was 21,088. The 1960 figure is the lowest in five years. Among the factors involved in the decline are the appeals of careers in science, weak recruitment programs, increasing costs of seminary training, the end of the GI bill for students, a decrease in the total number of graduates from some denominational colleges and the growth of Bible schools which offer a "short cut" to ordination.

• Dr. Charles Malik of Lebanon, former president of the United Nations General Assembly and one of the world's best-known Christian statesmen, becomes a professor at Methodist-related American University in

Washington, D. C. this month. Malik, a Greek Orthodox layman, was appointed to a professorship in the university's School of International Service. He will also lecture in the departments of religion and philosophy and will conduct faculty seminars in international relations. Malik served as



## Baptist Briefs

• **Baptists in Italy.** The Baptist Union of Italy has received official government notification that it is now recognized as an "ente patrimonale," or legal property-holding body, ending many months of negotiation. The way is now open for church properties which had been in the names of individuals or small commercial associations formed for the purpose of property-holding to be transferred to the Union as a corporate body.

• **20th Anniversary for Baptist Hour.** "The Baptist Hour," well-known radio program produced by the Southern Convention's Radio and Television Commission, observed its 20th anniversary during January. When the first "Baptist Hour" was broadcast through a telephone hook-up between the First church, Shreveport, La. and station KWKH in Shreveport, 17 stations in 11 states carried the worship service. Today "The Baptist Hour" is broadcast on 450 stations in 36 states, plus several foreign countries.

• **Baptist Seminary in Hungary.** The Baptist Seminary building in Budapest, Hungary, provided by funds from Southern Baptists, has been restored to the Baptist Union of Hungary, according to information received by Dr. H. Cornell Goerner, Foreign Mission Board secretary for Africa, Europe, and the Near East. For several years it had been used as the legation of one of the Asian countries after Baptists lost control of the property in the early months of the Communist regime. The seminary, which had been operating in less suitable quarters, is now conducting classes in its original home.

• **Baptist Missions in Cuba.** The recent break in diplomatic relations between the United States and Cuba will not disrupt American Baptist-related work on that troubled Caribbean island. Rev. Wilbur Larson, secretary of the Division of Latin America, American Baptist Home Mission secretary, returned from a 4-day trip to Cuba and said that American Baptists can anticipate little difference in their relationship with the Baptists of Cuba

Ambassador of Lebanon to the United States in 1945-46 and again from 1951-56. He was a member of his country's delegation to the United Nations from 1945 until 1954 and from 1957 until 1959. He was elected president of the thirteenth U. N. General Assembly in 1959. —*Christianity Today*

as a result of the severed relations of the two countries. American Baptists traditionally have served the eastern half of the island, while the Southern Baptists have worked in the western section.—*The Watchman-Examiner*

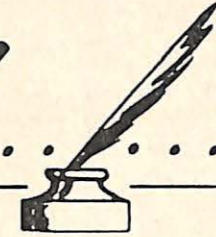
• **Baptists in Anti-gambling Move.** Baptists are participating in a combined Protestant-Catholic crusade against "one-arm bandit" slot machines in Southern Maryland. Only in Nevada and four counties of Southern Maryland are the gambling devices legal in this country. Just as in Nevada, the machines are to be found not only in road houses but in restaurants, drugstores and grocery stores in Southern Maryland. An article in *The Maryland Baptist* (state paper), by Parker S. Hooper, pastor of the Indian Head Baptist Church, Indian Head, Md., traces the 16-month effort of the Charles County (Md.) Ministerial Association to combat the "slots." He wrote that there are 2,300 "one-arm bandits" in Charles County alone, and that "they are robbing the people of an estimated \$8,000,000 a year." The Charles County Ministerial Association was to present a petition to Governor Millard Tawes on the matter. It called for the state legislature to authorize a statewide referendum to declare the "one-arm bandits" illegal throughout Maryland.

• **Baylor Literacy Director On Assignment To Congo.** The director of training for Baylor University's Literacy Center has accepted an assignment to teach English to leaders in the Republic of the Congo. Stuart McConaughy, with the Baylor Literacy Center since last September, has been employed by the English Language Service, Inc., Washington, D. C., and has been placed under appointment by the International Cooperation Administration of the U. S. A. State Department for a two-year mission in Leopoldville, capital of the new Congolese republic. McConaughy will be a member of a seven-man team to teach English to Congolese officials

(Continued on page 24)

BAPTIST HERALD

# Editorial



## Watchfulness!

Watchfulness is the Christian's passport into the victorious life. If he can learn to "watch and pray" with his Lord, then he will have mastered lessons that eluded the sleeping disciples in the Garden of Gethsemane. The spiritual discipline of these days and weeks prior to Easter Sunday calls for self-denial, reflective thinking, having "the mind of Christ," and dedication to God's purposes for us.

The Apostle Paul in his letter to the Thessalonians pictured this watchfulness of the Christian as "being sober," belonging to "the day" with its light, walking as "children of light." Let us then who are watchful, who belong to the Lord, "put on the breastplate of faith and love; and for an helmet, the hope of salvation" (I Thess. 5:8). Then we shall be faithful disciples of Christ, watching with him in all hours of need and sharing all of his joys and sorrows.

How disappointed Jesus must have been in the three disciples whom he had selected with great faith to watch with him in the garden. His words reveal the keen disappointment of his heart: "What, could ye not watch with me one hour?" In his hour of greatest need, Jesus expected his disciples, at least the inner circle of his disciples, to stand by him with watchfulness of spirit.

Watchfulness calls for the Christian of today to be strong in the might of his Lord. We look to God for the help which we need. We keep the channels of communication and power open between God and ourselves. We are prepared to meet the onslaughts of sin and temptation. "A soul without watchfulness is, like a city without walls, exposed to the inroads of all its enemies." (Secket). We must not be lured into the subtle trap of erroneous thinking that Christianity is something easy, comfortable, without exacting demands on our lives. "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13).

Watchfulness also requires that we be ready to do the Lord's bidding. Jesus expected his disciples to "watch and pray." They could not pray intelligently and with power without being awake and ready to listen to what God had to say to them. This spiritual alertness is the Christian's prayer life, that is sensitive to every guidance of God and responsive to the Lord's commands. Such are "the children of light" who walk in God's ways and who experience the empowerment of his Spirit daily.

Watchfulness has another requirement for every Christian. Be willing to suffer with the Lord and for Christ's sake! This difficult lesson is brought home to the Christian during these pre-Easter days. What does it mean to "watch in all things, and endure afflictions" (2 Tim. 4:5)? How are we to be "made conformable unto his death, knowing the fellowship of his sufferings" (Philippians 3:10)? We must look steadily on Jesus, the Author and Finisher of our faith, thinking his thoughts after him and becoming like him in our daily walk. We must suffer the loss of all things that we might win Christ and honor his Name. With spiritual watchfulness, we must press toward the mark for the prize of the high calling of God in Christ Jesus.

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March 16, 1961



—Luoma Photo  
"O come, let us sing unto the Lord!" (Psalm 95:1).

## Praise God, From Whom All Blessings Flow

On the 250th anniversary of Bishop Thomas Ken's death, author of the "Doxology," this little known story of the hymn will be of interest to many.

Reprinted from "Hymns That Endure"

by W. Thorburn Clark, Copyrighted

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A VISITOR stood years ago at the entrance to a great copper mine in northern Michigan, waiting to see the day shift of miners come up from their work hundreds of feet below. Suddenly from the depths of the earth, he heard a jumbled sound of voices. Then they became clearer, and the words were distinguishable, "Nearer, My God, to Thee." The cage reached the mouth of the mine, the workmen stepped out, and with bared heads they sang "Praise God, from whom all blessings flow."

Perhaps no words ever written have been sung by more voices than this brief four-line doxology. These words are suitable for use in any pastime or occupation in which it is proper for the Christian to engage, and can be sung by rich and poor alike, upon any occasion, joyful or sad.

### THOMAS KEN, 1637-1711

This Doxology was written by Thomas Ken, who was born at Birkhamstead, England, in July, 1637. He studied at Winchester School and at Oxford, and was ordained to the ministry about the year 1666. In 1679 he was appointed chaplain to Mary, Princess of Orange, and in 1680 he became chaplain to King Charles II.

He was a man of superior courage, and did not allow worldly interests to swerve him from the path of duty. In following the dictates of conscience, he sustained heavy financial losses, and was subjected to serious persecutions, being at one time imprisoned for his convictions.

Upon one occasion, Charles II visited the town in which Mr. Ken was ministering, and he was asked to entertain in his home some members of the king's retinue, notorious for their dissoluteness. He positively refused to comply with this request, saying that

he would not do so "even for the king's kingdom." The king, instead of becoming incensed because of this attitude toward the royal favorites, evidently admired his independence, for some years after this, in 1684, he elevated Mr. Ken to the bishopric. He did not hesitate to speak to the king concerning his manner of life, and was his faithful spiritual adviser at the monarch's deathbed.

When William, Prince of Orange, became king of England as William III, Bishop Ken refused to repudiate his oath of allegiance, which he had previously given to King James, and on this account he was deprived of his high office and reduced to poverty.

### "AWAKE, MY SOUL"

Upon the accession of Queen Anne to the throne, she offered to restore him to his bishopric, but he declined, preferring to remain in retirement. The Queen, however, granted him a liberal pension, which enabled him to spend his declining days in comfort.

When he became conscious that the end of his life was near, he carefully examined his papers and destroyed those that might cause any bitterness after he was gone. He died at Longleat, Somersetshire, on March 19, 1711. He had requested that six of the poorest men in the parish should bear his body to its last resting place, and that he might be interred without any pomp "under the east window of the chancel, just at sunrise." This was done, and the sorrowing company sang one of Bishop Ken's own hymns, "Awake, my soul, and with the sun."

Lord Macaulay, the great English historian, pays this tribute to his memory: "The moral character of Bishop Ken, when impartially reviewed, sustains a comparison with any in ec-

clesiastical history, and seems to approach, as near as any human infirmity permits, to the ideal of Christian perfection."

Dr. Ken used to sing his own compositions, accompanying himself on the lute. In addition to his other hymns he wrote three hymns, "Morning," "Evening," and "Midnight"; the last stanza of each hymn being the great Doxology; and these four lines have immortalized his name.

### UNNUMBERED JOYS

There are many things for which we can and should give thanks. There are unnumbered joys and privileges which come into our lives, to which we give no thought as gifts of the Heavenly Father, and for which no song of praise rings in our hearts.

Dr. Theodore L. Cuyler, the distinguished Brooklyn preacher, was visiting Charles H. Spurgeon in London. They spent a day in the country, roaming the fields with boyish glee. Mr. Cuyler related a story that greatly amused Mr. Spurgeon, and he laughed heartily. Then, turning suddenly to his visitor, he said: "Theodore, let's kneel down and thank God for laughter." And the two great men knelt under the trees upon a carpet of grass, and thanked God for the blessing of laughter.

We have but to look around us to find abundant cause for thanksgiving. Dr. Samuel W. Duffield, in his *English Hymns*, tells of a child who went with his father to the summit of Mount Washington. While they were above the clouds a thunderstorm rumbled below them. They stood in a narrow circle of almost bare rock, when the father said: "Well, Lucy, there is nothing to be seen here, is there?" But the child exclaimed: "O papa, I

(Continued on page 11)

## Christian Compassion

If our compassion is sincere, it will produce those wonderful things that are so essential to service for others, demonstrated in the life of the Good Shepherd.

By Rev. Benjamin Schlipf of Fort Dodge, Iowa

a Retired North American Baptist minister



—Photo by Don Knight  
"When Jesus saw the multitude, he had compassion for them because they were like sheep without a shepherd" (Matt. 9:36)

ONE OF THE beautiful virtues that adorn the life of a Christian is compassion. The word means "suffering with another, to have a fellowship in feeling." By its very nature it is a concomitant of affliction.

Now, affliction has a very important place in a Christian's manifold experiences. It tests his sincerity, since it is a touchstone to try the pure gold of grace. It leads one's thoughts away from things transitory to those that are eternal. It weans believers from the world by an understanding of the bitterness of its choicest dainties. It tends to mature the graces of Christian character and, by all of these, to promote the glory of God.

It would be utterly incomprehensible were one member of the community of God not filled with compassion for another member of that community who is suffering affliction, however ennobling its purposes are, or with the world in this period of its boundless need. Christian, why be compassionate?

### CHRIST'S TEACHINGS

1. *Jesus taught it.* Several of his parables strikingly demonstrate this. A Jew is on his way from Jerusalem to Jericho, and is beaten, robbed and left helpless beside the road. Several Jewish religionists pass by the unfortunate man without giving him aid. A Samaritan puts them to shame by his compassionate care. "Go, and do thou likewise," says the Master.

In the parable of the two debtors, a compassionate employer cancelled the debt of a servant who was unable to pay it. But this same servant proved himself without compassion toward a fellow servant, and therefore

was compelled to suffer torment until he had paid all he owed his lord. (See Matthew 18:38).

Jesus also teaches compassion in his delineation of what will happen at the Last Judgment. Those who by caring for others have proved themselves compassionate are found worthy of a place of honor before the King of kings, while those without compassion are condemned to endure everlasting punishment. Could the teaching be any plainer?

2. *Jesus lived it.* His whole life was one of compassion, since God, "who is full of compassion, gracious, long-suffering, and plenteous in mercy and truth" (Ps. 86:15), sent him to be our Redeemer. The occasions on which the compassion of Jesus was revealed cannot be enumerated in a few paragraphs, but let us be reminded of several.

### CHRIST'S COMPASSION

"When he saw the multitude, he had compassion for them because they were . . . like sheep without a shepherd" (Matt. 9:36). When he met two blind men and heard them cry: "Have mercy on us, Son of David" (Matt. 20:34), "Jesus in pity touched their eyes, and immediately they received their sight, and followed him." At the raising of Lazarus from the dead (John 11), it is stated twice that "he was deeply moved." All the miracles of healing during the ministry of our Lord were the result of his deep compassion for the afflicted, the crippled, the blind and deaf and helpless. Truly, "we have not a high priest who is unable to sympathize with us" (Heb. 4:15).

3. And Christians should be com-

passionate because love demands it. Compassion is proof that our love is genuine. A careful reading of I Cor. 13 should convince anyone that this statement is true. Love works to alleviate suffering, validates religious oratory, makes learning truly effective, supports one's claim to faith and gives value to sacrifice. If our love is real, it will produce these wonderful things that are so essential to service for others.

### NEEDS OF THE WORLD

4. *A troubled world still needs our compassion.* In one of her fine devotional books, Patience Strong has these lines:

Tell me what you see, my friend,  
From the windows of your soul.

I see creatures dumb and blind,  
The agonies of all mankind;  
The stranger's need, my brother's loss,  
And, Jesus hanging on a cross.

Is there still need for compassion? The lepers in the Cameroons, Africa, need it, and Laura Reddig, Barbara Kieper and others have responded to that need. The ignorant need it, and many dedicated teachers have left home and kindred and are helping dispel the darkness of ignorance in many lands. Most of all, sinners need it, and the multitude of missionaries from Stephen, the apostles, Carey, Judson, Bender and the many others following in their footsteps have been driven by compassionate love, too fervent to gainsay, to preach Christ crucified and risen again as the sure hope, the only hope of redemption to a lost world. And now, "who follows in their train?"

# Colorful Cameroons Convention Sessions

African Christians in the Cameroons Baptist Convention are taking over more responsibilities in administration in the light of their "political independence," as reported by Miss Ardice Ziolkowski, Missionary

THE MOST common topic of conversation around the Cameroonian fireside or in the Cameroons public meeting places is "independence." Most often it is discussed in connection with politics, but there are also those who realize that the African church must be indigenous in order to stand in its changing environment.

Seven years ago the Cameroons Baptist Convention was organized. It is made up of the three hundred Cameroons Baptist churches, divided into about thirty Associations according to the area in which they are found. The officers of the Associations meet regularly during the year, and once a year the Convention meets under African leadership with representation from each church. The Cameroons Baptist Mission has gradually handed over more and more responsibility to the Convention. In order to see to what extent this has been done, I wish to share with you the program of the seventh annual session of the Cameroons Baptist Convention held at Bansa, December 9-11, 1960.

## MANY PREPARATIONS

Preparations for such an occasion are made well in advance. Some months ago the executive secretary of the Convention notified each of the fields to announce to their churches that delegates be chosen to represent them at C. B. C., the church being responsible for the transport of its delegates. Also they were asked to send in their Easter and Thanksgiving Offerings, the two largest offerings of the year.

At least a month before the meeting, all of the churches in the Bansa Area began collecting dried beans and corn flour, purchased two cows and began arranging for housing to accommodate their guests. The last few days the meeting place was fixed up. The "auditorium" was the Bansa school playing-field with a very temporary shelter made with bamboo poles covered by palm branches. The school desks and church benches were carried out under this leafy canopy. When the meetings started, no one seemed surprised to find a microphone and loudspeaker in this otherwise African setting.

The afternoon before the Convention was to begin, Bansa Station was an exciting place. Down the paths from various directions came groups from nearby churches, singing and drumming. Along the road came a five-ton chartered truck with coastal people singing their harmonious Duala hymns. Off the back of a mission truck tumbled more weary, dust-covered delegates and pastors, all ming-

ling together and shouting greetings in various languages.

The local church teacher and Christians were busy meeting and assigning the visitors to their quarters. Since there were many more than expected, everyone cheerfully crowded closer together in the homes, classrooms and nurses' dormitories. With an attendance of 328 delegates and additional visitors, all previous records were broken.

The first morning the various committees met with a missionary acting as advisor on each. These committees: finance, education, Women's Missionary Union and church policy, made their recommendations which were brought before the delegates for action.

## PASTOR NFOMI'S MESSAGE

The Convention sessions were opened with a heartsearching message by Pastor Nfomi, the executive secretary, using the Convention theme, "Thy Will be Done." He stressed the fact that our Convention can only be united and strong if we are all anxious to carry out God's will and not our own. From time to time during the sessions, when there seemed to be division, this theme was again brought to their attention.

The Chief of Bansa then welcomed the delegates and said the whole of his area is open to the Baptists. He expressed disappointment in seeing so few present at this meeting in comparison with the Catholics who gathered by the thousands in the town the day before for the ordination of a Cameroonian priest.

Pastor Nteff, the outgoing president of the Convention and a former tutor at our Bible School, then addressed the gathering. It was a real challenge as he emphasized the need for increasing their evangelistic outreach. He warned against compromising with sin and against divisions in the Convention. Then he brought to their attention the various spheres of the Cameroons work where the dollars of American Christians were still being used, expressing gratitude but also making them realize how dependent they still are and urging them to take on more of this responsibility.

## CONVENTION OFFICERS

With Pastor Nteff acting as chairman, the Convention business was begun. There was a real effort made to follow parliamentary procedure, but sometimes African procedure was followed. There was a lively discussion over the nomination of a presidential candidate as the coastal people wanted one of their men and the grasslands

people wanted a native of their area. Both seemed satisfied when Mr. Tayui, a Mamfe man, which is between coast and grasslands, was elected as president. He is a fine Christian leader, a Baptist school headmaster. Mr. Hadison, another headmaster, is vice-president. The fact that Mr. Fomunyam, school headmaster, was re-elected as treasurer for the fifth time speaks well for his honesty.

Pastor Nfomi, who probably carries the greatest responsibility for the Convention, was re-elected as executive secretary. He is a man with a genuine call, an untiring zeal and a real spirit of joy to go with his big smile. He has a wonderful way of presenting a tactful solution in the midst of a tense situation. He has a lovely, helpful wife and three children. His duties keep him on the road most of the time. He visits churches in every field acquainting them with their privileges and responsibilities in this organization which binds and strengthens the African church. He instructs the people in Christian living and giving.

This year a very important step is being taken in preparing the Cameroons Baptist Convention for independence. A board of trustees has been chosen and the organization will be registered with the government of Nigeria as a legal body, so that they may own property and transact business.

## REQUESTS FROM THE FIELD

The treasurer's report showed this year's income to be £315 (900 dollars) and the next year's budget is for £1,350. This includes a request for £1,000 from the North American Baptists. The greater part of this amount is allocated for evangelism in new and difficult areas and part of it is used in the local publication of the very informative convention paper, "The Baptist Voice." Pastor Nfomi's salary and transport are also included in the budget.

In addition to this budget, the Convention plans to plead with you to assist them in building a house and purchasing motor transport for the executive secretary and also to aid in the building of five permanent churches. This young African church has made great strides, but as an adolescent child it still looks to you for help and guidance.

The various committees made their recommendations. Among those of the church policy committee were that revival services be continued, church workers' salaries be raised, pastor's hold devotions in schools, religious instruction classes and Christian leader-

(Continued on page 13)



CORNERSTONE LAYING SERVICE IN KYOTO, JAPAN

Nishizawa Sensei, student pastor, reads God's Word at the impressive service (left) with Lucille Wipf and the Fred Moore family watching. The sign proclaims the building site of the "Rakuyo Baptist Church." The head deacon of the church, Mr. Igaki, inserts the box containing the church records as a part of the Cornerstone laying service (right).

# A New Baptist Church for Kyoto!

At a cost of only \$3,300 contributed entirely by the Japanese Christians, a Baptist church has been erected at Kyoto, Japan, and now in March 1961 it is being used as a place of worship

By Rev. Fred G. Moore, Missionary in Kyoto, Japan

*"WHEN WAS our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The LORD hath done great things for them. The LORD HATH done great things for us; whereof we are glad" (Psalm 126:2, 3).*

How literally the above portion of God's Word expresses our own feelings here in Kyoto, Japan, as we have witnessed his wonders in our midst! Many of you in the homeland have been praying and giving in order that our Christians here in Kyoto, Japan, might have a real place of worship, service and testimony. All of us here in Kyoto, missionaries and Japanese brethren alike, wish that it might have been possible for each one of you to have been here for two recent special occasions.

## \$3,300 BUILDING PROGRAM

On December 11th, just after our Sunday morning worship service in the very tiny building we are presently using, our people walked together about four blocks to the site of our new house of worship. There, amidst the singing of hymns of praise, the reading of God's Word and prayer, the ground was broken to initiate our new \$3,300 building program.

The contractor began work immediately, and on the following Sunday, December 18th, we again assembled for the cornerstone laying ceremony. It was interesting to watch the neighbors peering out their windows at these—to them—very strange but interesting ceremonies. We are praying that even this might be a real testi-

mony and witness "among the heathen."

## CHRISTMAS CAROLING

By the following Saturday evening (Christmas Eve), the structure was framed and the roof was on. Therefore, as one stop on our round of Christmas caroling, we stood inside the building and had our first "service" in the new church! In the glow of soft candlelight, the faces of our Kyoto Christians reflected the joy and praise in our hearts as we sang



Baptist church "officials" at the ground breaking ceremony in Kyoto.

Left to right: Mr. Kondo and Mr. Igaki, deacons; Mr. Nishizawa, student pastor; Mr. Ogame, building contractor; and Rev. Fred Moore, missionary.

of the precious Savior's birth. As the Christmas story was read from the Scriptures and prayer was offered by our student pastor, Nishizawa Sensei, we all sensed in a new and wonderful way the love of God and his marvelous goodness to us.

Can you imagine putting up an entire new church building for \$3,300? Well, even here in Japan it means a small structure, totaling only some 936 square feet. But this is many times larger than our present quarters, and we praise God for it. The contractor had originally estimated that the building would be completed by the end of March, but if the weather continues favorable, especially for the drying of the inside plaster, we may be able to use the new church almost a month ahead of schedule!

## VENTURE OF FAITH

Through your gifts land was purchased early last year, and now the Japanese Christians themselves have taken on the burden of putting up the church building. This financial obligation is a tremendous undertaking of faith for our little band of believers, but they are confident that God will work in and through them to supply every need.

Praise the Lord with us for his marvelous provision and enabling power, and continue to pray, please, that our Japanese brothers and sisters in Christ here in Kyoto may be able to meet this financial need. Pray also that our new "House of God" may truly be used for his praise and glory, and to the salvation of many, many more precious souls for Christ.

# The Challenge of Central British Columbia

The Story of the South Fort George Baptist Chapel in British Columbia by Rev. Bert E. Milner, Pastor

oldest SOUTH Fort George is the George settled area of the Prince Canada, district in British Columbia, the latter. Therefore we could refer to However, Prince George, B. C., has outgrown the former, and is now a city of 15,000. It is almost impossible to say anything about South Fort George without including Prince George, as you will notice.

## SOUTH FORT GEORGE CHAPEL

The South Fort George Baptist Chapel was organized with a charter membership of 26 on October 9, 1959. A fire on for a number of years in the which already meeting in the chapel before had been built for this purpose This Sunday School has grown to the extent where the present chapel has become full. Our record attendance on Rally Day was 180. The people attending the services now fill the main auditorium on Sunday morning and evening, although our present membership is 54.

There are reasons for this fine growth. Our congregation is a relatively young congregation. A large number of young people attend each service. These young people are active and dedicated. They conduct a local radio program, "Gospel Echoes," each Sunday evening after the service at 9:30 P.M., the most listened-to program in this area, beginning its 14th

year in December 1960. They also render a 15 minute program on the local T. V. station at 6:45 P.M. each Sunday. They serve at the jail services on occasion, and sing at the regular church service on Sundays. So you see we have a full day and a full program. We certainly have a fine group of young people who are an inspiration and a challenge to the pastor.

## SUNDAY SCHOOL CHILDREN

Another reason for growth is this. The children come from homes where parents are indifferent. Many of these children are transported to Sunday School by the adults attending. This shows the concern exercised by our people. Within recent weeks we have begun a visitation evangelism program within the South Fort George area. This area is relatively untouched as far as the Gospel in the homes is concerned. There are broken homes, common-law marriage homes, mixed races, bootleggers, etc. And on the other hand, we have new housing areas, and a more cultured society. All of this is a challenge to us.

The majority of our members live in Prince George proper. But we have regular attenders and several members' homes in this area. These people can be depended on to share their witness in this area, as can those who live in Prince George. God has and is continuing to use these dedicated lives.

We owe a debt to the Bethel Baptist Church (formerly Hager Memorial), and to the former pastors, Rev. Phil Daum and Rev. Paul Hunsicker, for they shaped the destiny of South Fort George in part. The majority of the charter members came from the former church.

The chapel is beautifully finished. A Hammond Organ, a young people's project, adds to the beauty of the services. The guiding hand in the work is the Holy Spirit of God.

## "BEAUTIFUL FOR SITUATION"

No report of this area would be complete without mentioning the natural surroundings. The turbulent Fraser River flows along rapidly as the eastern and southern boundary of South Fort George, with its high protective banks on the east side. This river flows through vast tracts of evergreen trees, for Prince George is the "White Spruce Capital" of the world. These forests abound with the finest moose. We know because we are enjoying the steaks. The lakes and rivers teem with wonderful, fighting trout.

From Prince George the Hart Highway winds through these forest and over rivers to Mile O on the Alaska Highway, about 250 miles from here. This area, Prince George, is the distributing point for south and north and west. When the highway from Jasper finally breaks through, it will service the east by road, as it does by rail now. The Canadian National Railway and the P. G. E. (Pacific Great Eastern, "Prince George Eventually," it arrived under the Social Credit government, finally, in 1952) are the railroads linking this area with the rest of the world. It is also true that the Fraser River will be bridged, approximately two blocks from our present location, linking all highways at this point.

Then there is the proposed Peace River Power project for the Rocky Mountain Trench area, north of here, and the much spoken-of and criticized P. N. R. (Pacific Northern Railroad) to the Yukon border project. These may develop in the near future. An agricultural experimental station is operated on the outskirts of Prince George, and the airport stands across the highway from this station.

This is the gateway to future development, and the service center for central British Columbia. "The situation of this city is pleasant . . ." and "the lines are fallen unto (us) in pleasant places; yea, (we) have a goodly heritage." We invite you to visit this tourist's and sportsman's paradise in the future. Our limited vocabulary cannot fully describe the surprises in store for each visitor. "Come and behold!"



MEMORY LANE BAPTIST CHURCH, WICHITA, KANSAS

The trustees and Building Committee (left) of the Memory Lane Baptist Church, Wichita, Kansas, Rev. Edwin Michelson, pastor, is at the left, standing. The Sunday School Teachers and officers are at the right. The superintendent is Mr. Terry Storey (right, standing) holding his infant son born five days after the church was organized.

## Memory Lane Baptist Church of Wichita

Story of the organization of the church and Sunday School and of the encouraging progress being made by this Church Extension project in Wichita, Kansas.

By Rev. Edwin Michelson, Church Extension Pastor

IN FORMER "Baptist Herald" reports, we have given evidences of the Lord's leading in the Church Extension work here in the growing city of Wichita, Kansas. During the year from Oct. 1959 to Oct. 1960, we had been able, by the Lord's grace and door to door work, to find a goodly number of people who felt an interest in a new Baptist witness in the northwestern part of this growing city.

Visits by Dr. Richard Schilke, Rev. J. C. Gunst and Rev. Daniel Fuchs gave us new assurances and direction for our young group. The "Deeper Life" meetings during the last week of October with Rev. Charles Littman of the Strassburg Church near Marion, Kansas, brought us renewed dedication to the cause of Christ. A December visit by Miss Ruth Bathauer put our Sunday School work on a better footing and emphasized the importance of Sunday School work. A good Christmas program, which included a play, by the C. B. Y. F. and Sunday School brought to us a sense of the joy of working together in the Lord. A knowledge of the prayerful support of the Southwestern Conference churches supplied the comfort of close friends.

## CHURCH IS ORGANIZED

Thus armed with a little experience, the good will of man, and especially the conviction that we are in the Lord's will, the Memory Lane Baptist Church met in the Michelson home on January 1, 1961 for formal organization. We had 19 members on the day of our organization, and the delightful experience of adding two more on each of the two following Sundays brought our membership to our present 23. In

addition to this we have 3 adults and 2 youngsters anticipating their public testimony in the waters of baptism and their subsequent membership. We are happy to report that on the third Sunday of our existence as a church we broke our attendance record with 53 in Sunday School and 63 in morning worship service.

The January 1st organizational meeting resulted in the election of the following:

- Deacon ----- Mr. Fred Savage.
- Church Treasurer -- Mrs. Joan Rabe.
- Financial Secretary ---- Miss Delsia Storey.
- Church Clerk - Mrs. Verna Michelson.
- Trustees and Building Committee: -- Mr. Reid Storey, Mrs. Rose Berger, Mr. Tarrant Storey, and Mr. Fred Savage.
- Head Usher -- Mrs. Sam Pshigoda.
- Asst. Ushers -- Mr. Dennis Longhofer and Mr. Paul Michelson.
- Pianist ----- Mrs. Verna Michelson.

It was unanimously voted that we request membership and fellowship with the North American Baptist Southwestern Conference and the Kansas Association. It is our prayer that we will be a real asset to these groups and a true witness for our Lord.

## SUNDAY SCHOOL OF 43

On January 8th the Memory Lane Baptist Sunday School met in the home of Mr. and Mrs. Sam Pshigoda for the business of the Kingdom. The Sunday School Standard was adopted. Five classes of the Sunday School reported a total of 43 members. The following were elected to serve in the Sunday School:

- Superintendent - Mrs. Tarrant Storey.
- Asst. Supt. ---- Mrs. Alice Pshigoda.
- Secretary --- Miss Margaret Warren.
- Treasurer ----- Mrs. Janet Kirtley.
- Pianist ----- Mr. Adam Longhofer.

The Sunday School business meeting was followed by a pot luck supper with 35 members of the Sunday School present to enjoy the good food and fellowship. During the coming summer we anticipate erecting the first unit of our church building on the choice 1½ acre plot on Memory Lane near the Hadley Intermediate School where we are now conducting our meetings.

We have often been asked by our friends in the Southwestern Conference churches what can be done to help us. We have replied, "Brethren, pray for us." Now we can begin the plea for help in the form of labor from those interested in the Wichita Church Extension project.

## GIFTS AND VISITS

Gratefully we have received 18 folding chairs, a bulletin board, and a Sunday School register from the First Baptist Church at Lorraine, Kansas. The gift of a Communion Set came in time for our first Communion Service on January 8th from the Calvary Baptist Church, Corn, Oklahoma. We have been additionally encouraged by visits from friends from our Oklahoma and Kansas churches.

For many years the Southwestern Conference churches have been praying and working for a church in Wichita. We are thrilled that this vision has come to reality. We of the Memory Lane Baptist Church now feel that we are ready for the work of the Kingdom of God as never before.



SOUTH FORT GEORGE BAPTIST SUNDAY SCHOOL, B. C.

Many children, teachers and adults in attendance at the Sunday School of the South Fort George Baptist Chapel, British Columbia. Rev. Bert E. Milner, pastor, is at the extreme left.

# Sickness and Healing

A Sermon by Rev. Donald G. Mostrom of Jersey City, New Jersey, Pastor of the Cornerstone Baptist Church, Union City, New Jersey.

**S**ICKNESS is a distressing and discouraging experience. In the midst of illness, it is natural for the Christian to wonder about the possibilities of divine healing. Is there such a thing? And if there is, do I have a deficiency in faith or in my prayer-life if I do not obtain healing? It is important to take a careful look at the Scriptures on this subject.

In the pristine beauty of God's creation, there was apparently no such thing as illness. "God looked at everything that he had made; and behold, it was very good." Nothing marred the creation; nothing plagued the creature. At the Fall of man, however, God's judgment and curse came upon the material universe. Thorns and thistles infested the ground; disease and discomfort afflicted man, whose physical body is part of that material creation. It must be acknowledged that sickness is in some way connected with the entrance of sin into the world.

## GRIEFS AND SORROWS

It is likewise scriptural to see a connection between Satan and sickness. If the Fall of man brought God's curse upon his material creation, it is not unreasonable to suppose that Satan's activity within the physical

sphere was permitted as a part of that curse. Jesus spoke of a woman afflicted with a spirit of infirmity—one "whom Satan hath bound, lo, these eighteen years" (Luke 13:11, 16), and his own ministry was referred to by Peter as one in which he went about "healing all that were oppressed of the devil" (Acts 10:38).

We are not saying that a specific sickness is necessarily the result of a specific sin or Satanic attack. Some sins do bring with them their physical consequences, but it would hardly be right to connect every illness with a particular sin. Jesus rebuked his disciples when they were inclined to think that a certain man's blindness must have been the result of his own or his parents' sin (John 9:2, 3).

Nor does an illness necessarily mean that we have left an unguarded entrance by which Satan has taken advantage of us. Would that the common cold might be cured simply by resisting the devil so that he fled from us! No, the relationship between sin, Satan and sickness is not so much one of isolated instances, but is rather a connection growing out of the universal corruption and decay which came upon us all when sin entered the human scene. We are now a part of a weakened and vulnerable creation,

and our sicknesses testify to the tragedy which befell man when he turned away from God.

## THE POWER OF THE CROSS

Against this background, it is appropriate to think of Calvary. Here is the place where God provided in Christ for the thorough reversal of the miserable reality of sin and its results. He bore our infirmities and conquered them! Isaiah, filled with the poignant sight of the Cross, poured forth those bitter-sweet words: "Surely he hath borne our griefs and carried our sorrows" (Isa. 53:4). The Hebrew words for "griefs" and "sorrows" literally mean "pains" and "sicknesses." While more than mere physical pains and sicknesses is probably meant, yet we are surely justified in including them in the list of adversaries which our Lord overcame by his death. We may rightly say with rejoicing, "Hallelujah, there is healing in the blood!"

The Christian may thus take an extremely confident attitude toward God's power to heal his sicknesses. Both from the viewpoint that our maladies are a part of a curse which God himself imposed upon the human race—and he is surely superior to any condition which he has ordained—and from the viewpoint that he is the One who through his Son has accomplished a complete redemption from that curse, this confidence springs.

We are specifically encouraged in the Bible to ask for, and to expect, healing. God has expressed himself in such a way as to show that he delights in healing his people. In the Old Testament we read of his promise not to put the diseases of Egypt upon his redeemed people (Deut. 7:15), and in the New Testament we are told that "the prayer of faith shall save the sick" (James 5:15). God's people know him, trust him, and prove him as "the Great Physician."

## SCRIPTURAL CAUTIONS

Along with such encouragements to the Christian, the Biblical view of sickness will also, however, include some real cautions.

For one thing, there needs to be in us the basic realization that God's redemptive process, while totally secured at Calvary, will not be wholly worked out in the natural realm until that great day when "a new heaven and a new earth" exists, and all tears are forever wiped from believing eyes. Until that time the whole creation "groans"—still under God's judicial curse—and even we ourselves "which have the first-fruits of the Spirit . . . groan within ourselves, waiting for the adoption, to wit, the redemption

of our body" (Romans 8:22, 23).

In other words, we cannot presume that Christ's saving work automatically means a healing for every instance of illness in this present age of waiting. It *may*; it *can*; but whether it will or not is ultimately determined by the manner in which God chooses to glorify himself in individual cases.

We do well, then, to consider the *caution of motive*. Why do you want to be well? Is the emergency of sickness the only time you pray? If God heals you, what will your spiritual condition be six months from now? In other words, do you desire—sick or well—to live for the glory of God? Would you be willing, for example, for God to glorify himself in you by making you an example of Christian patience in suffering? If we would seek God's healing, our motive must be pure. We have no right to expect healing if our only reason for asking it is that we may enjoy "the good life" for ourselves.

## GOD'S INFINITE WISDOM

Then there is the *caution of timing*. The lame man at the Gate Beautiful was miraculously healed by Peter and John, as told us in Acts 3. But think of the many times Jesus himself must have gone through that same gate, must have looked with compassion on that same man, and *passed him by!* In the infinite wisdom of God, there was a later moment for that particular healing. We must be willing that God should work out the hidden purposes of his will, even when that means that we are called upon to wait in the midst of suffering for all of his designs to ripen.

Not so in haste, my heart!  
Have faith in God and wait;  
Although he linger long,  
He never comes too late.

Closely related with the matter of God's timing is the *caution of design*. How seldom we show a zeal to profit from the chastening character of illness. And yet the old Puritan was right when he said that our ship needs side winds to make its best progress toward the goal. A wind blowing directly toward the haven fills the first sail only and leaves the sails behind it slack; but the side winds fill all the sails—the sail of prayer, the sail of watchfulness, the sail of purification, the sail of sympathy, the sail of Christian fellowship.

Paul prayed three times that God would remove his "thorn in the flesh," but God said "No" each time: "It is there to teach you humility and the sufficiency of my grace," he said in effect (II Cor. 12:7-10). We should be just as earnest to pray that God will help us to profit from our illness in a closer walk with him, as we are to pray that he will remove it from us.

A Christian may become presumptuous in the matter of healing: by assuming that God is a kind of automatic blessing machine (put in the right coin of faith, and healing will

## PRAISE GOD FROM WHOM ALL BLESSINGS FLOW

(Continued from page 4)

see the doxology. All around seems to say, 'Praise God, from whom all blessings flow.'"

The useful achievements of life should bring thankfulness to our hearts. Some years ago, a small group of visitors was standing in the compositor's room in the American Bible Society's building in New York. In the group was "a tall man, gray-haired, with pallid features." He and his wife were watching intently the printing that was being done. The man was the Reverend Hiram Bingham, D. D., who had gone years before as a missionary to the Gilbert Islands. He had reduced the speech of the natives to writing, had translated the Bible into that language, and now as he saw his dream of years come to pass in the printing of the Bible in that native tongue, tears trickled down his cheeks and he uttered a prayer of thankfulness to God. His companions lifted their voices in song, and the song was, "Praise God, from whom all blessings flow."

Dr. George C. Baldwin was pastor of the First Baptist Church of Troy, New York for forty-one years. On July 13, 1884, he preached the sermon of his fortieth anniversary. After recounting many of the mercies of the Lord, he paused and asked the congregation to stand and sing the Doxology. This they did, and the minister resumed his sermon.

Notwithstanding the great sacrifice which it entailed upon her, the mother of John Livingstone Nevius gladly gave him to mission work in China. In her old age, and far away from her beloved son, she dwelt almost in physical blindness, but glory, celestial, filled her soul, and she would be heard in the dark hours of the night singing "Praise God from whom all blessings flow."

Ira D. Sankey, in his *Story of the Gospel Hymns*, says that the first Moody and Sankey meeting held in the Agricultural Hall in London in

result); or again, by violating the laws of good health and expecting God to compensate with his healing; or by pretending to an infallible knowledge of God's will in a given situation in which we have been praying. These surely are excesses which do not manifest a scriptural view of the problem of sickness.

Having observed these cautions, however, let us be reminded that God invites his own to come to him in simple faith, asking for the marvelous healing ministry which he is so well able to grant, in order that they may continue to serve him with vigor and effectiveness in this life. Although his purpose may sometimes be otherwise, yet the majority of cases will show his delight in healing his people, at the same time that he uses their trials to bring additional blessing into their lives.

1874, was opened with the singing of the Doxology.

At the close of the Liverpool campaign sometime later, a large crowd gathered to bid Mr. Moody farewell, and, standing in the street in front of the hotel in which the evangelists were staying, they voiced their praises for the spiritual blessings which had come to their city by singing this great hymn.

## FIRST CABLEGRAM

In 1856, a company, with Mr. Cyrus W. Field as the moving spirit, was formed for the purpose of laying a telegraph cable across the Atlantic Ocean—an accomplishment seemingly impossible, and ridiculed by many people. After failure in 1857 the cable was successfully laid in 1858, but after a few messages between the continents, the line became silent. It was not until after the Civil War that a satisfactory cable was laid, and instantaneous and regular communication between America and Europe was established.

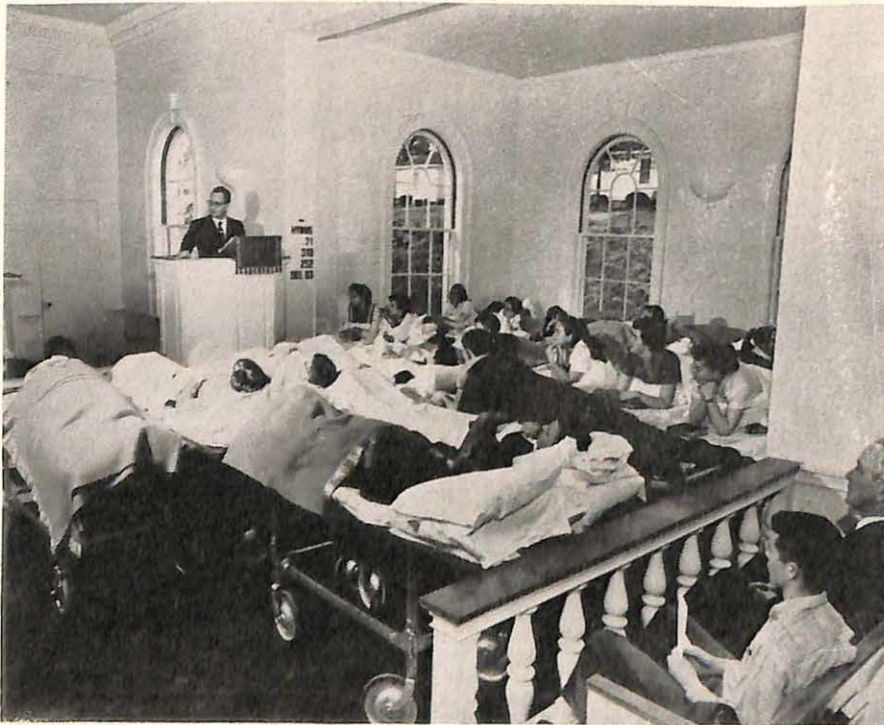
The cable of 1858, while operating only a brief time, nevertheless, demonstrated the soundness of the proposition, and was a genuine cause for thanksgiving. Dr. Silas H. Paine tells us that a thousand guests were seated at a collegiate dinner table in Andover, Massachusetts, when the news was conveyed of the sending of the first message across the ocean. The whole company arose and sang "Praise God from whom all blessings flow."

Perhaps the Doxology is not thought of very often as a funeral hymn, and yet when a consecrated life has closed, what more appropriate could be sung than these words of thankfulness for the life that has been lived. This brief hymn was one of the hymns sung at the funeral of the Reverend Mark Guy Pearse, whose ministry in England was so greatly blessed. He gave these instructions to a brother minister concerning arrangements for his funeral: "There must be no mourning, no tears, no misery, no gloom. I go not into the gloom but into the dawn. Start the service with 'Praise God.' Take all the stops out of the organ and let everybody thunder it out."

## TRY THANKSGIVING

It would be well for the sentiment of this Doxology to permeate our daily living. It would give us joy and courage. At one time Dr. Henry W. Frost, of the China Inland Mission, was in a period of great spiritual depression. Entering a mission house, he saw this motto on the wall, "Try Thanksgiving." He followed its injunction and peace came to his soul.

In the cool of the morning hour, or when the sun's rays beat pitilessly at noonday, or in the darkness of midnight moments, the Lord's people can sing "Praise God from whom all blessings flow."



CHAPEL SERMON FOR PATIENTS

The Rev. Robert Chaplin, former RAF wartime pilot-bomber, delivers sermon to polio patients at nondenominational chapel of Georgia Warm Springs Foundation, famous as the rehabilitation center where Franklin D. Roosevelt was treated for polio paralysis.

# Local Conference Committees in Action

Advance preparations for the 33rd General Conference in Minneapolis, Minn., July 31 to August 6, are now being made by 15 local committees from the Twin Cities.

By Mr. Henry G. Fluth of Minneapolis, Minn., Co-chairman of the Local Arrangements Committee

**M**AKING ADVANCE preparations to accommodate the great triennial General Conference of North American Baptists is proving to be a happy experience for our Twin Cities' churches. Nearly 100 people are busy at several hundred varied and sundry tasks, which have been undertaken with a happy heart and with willing hands. Each individual in his own gifted way serves on his particular committee with faithfulness and devotion. Here are service opportunities that bring many people into a close, cooperative, working fellowship.

Some preparations need to be made more than a year in advance. Some plans must of necessity be flexible. Weather conditions prevailing at the time of the conference will affect many situations. Alternate plans must be developed for such emergencies and these need to be coordinated with the total overall schedules.

## FIFTEEN CONFERENCE COMMITTEES

Some fifteen specific committees are structured and staffed to function as a close integrated service organization. Teamwork and cooperation are stressed with the aim of bringing the talents and skills of every person into play.

Each committee is accountable for performing a variety of related services. The functions of each group are assigned by the local executive management committee, which consists of two general co-chairmen, their secretary, and the 15 chairmen of each special service committee. All the local pastors also serve in this activity.

This committee meets on call and reviews the progress to date and general policy and procedures. It is also necessary to set up considered estimates of the scope of services required, seeking to meet the needs of every conference guest. Plans are projected in depth with time schedules for completion. Attention is given to detailing each service function and also to systems for implementation and follow-up. Responsibility is clearly defined in so far as possible, and authorization to execute approved plans is issued by this local executive arrangement committee.

The larger volume of work is performed by the smaller service committees. These committees are staffed with dedicated and capable personnel who, in the course of their service, spend many, many hours striving to do the best job possible.

The spirit of eagerness to serve in

this cause is contagious and rewarding, and each committee member and chairman is grateful for this opportunity to serve "as unto the Lord." Every session is inaugurated with praise and thanksgiving and with petitions that the Lord may guide and undertake. There is joy and blessing in the realization that we are "workers together with him." Each committee seeks to perform its tasks with the objective that every guest shall enjoy every moment of the conference.

A large number of the committee members are scheduling their own vacations to coincide with the conference week from July 31 to August 6, 1961 in order to be on call at all times and to share in the days of blessing.

## LOOK BEHIND THE SCENES

A look behind the scenes at local committees in action and in preparation to accommodate the General Conference will reveal an involved operation. There is the committee of ushers. They enlist, train and assign the conference ushers and set up the schedules for serving. Often several meetings may be under way at once. They will keep attendance records, guide individuals to various sessions or committee rooms, arrange to seat visitors on time so meetings can start when scheduled, be ready to take up offerings, and answer questions regarding location of hotels, restaurants, parks and other matters.

One committee is working specifically on making the detailed arrangements for banquets and luncheons. This may involve up to ten such gatherings. This group considers menus, prices and type of service. Estimates must be submitted and final committees as to the number that will attend these functions.

The Finance Committee is responsible for an orderly and businesslike stewardship in money matters. This group will handle large sums and will do the banking disbursements. The sale of all tickets is arranged for and supervised by this committee. All transactions are itemized and recorded for audit. Registration fees and all offerings are received for deposit. This committee sets up policy and procedure in matters relating to local finance in cooperation with denominational headquarters.

The local Music Committee arranges for the mass choir and various special numbers to be used as the General Conference program committee may suggest.

Another committee concerns itself with securing places of meeting for specific groups. This involves reserving

park facilities for picnics, auditorium and a number of committee rooms. Time schedules, rentals, custodial service and adequacy are considered and commitments are made. Committee room assignments are made and a directory of operational facilities is prepared for use by the conference leaders.

## COMMITTEES' RESPONSIBILITIES

The Women's Tea is a featured triennial event and this is planned with great care and interest. It is the sole responsibility of one committee to again make this a great event.

The Nursery Committee has at its disposal an ideal facility for child care. This group of ladies assisted by a nurse, will seek to care for babies and small children of conference guests during the sessions.

Another group of women is developing programs to entertain children from ages 6 to 13 years. There are plans for supervised play, craft and park excursions, as well as music and Bible story periods.

Transportation, parking and recreation are the main interest and concern of another committee. Here again the convenience of our guests is the prime consideration. Many details are involved that require close coordination with other committees.

Young people's activities at the General Conference are being developed with the objective that at this conference there will be something doing every minute. Programming includes swimming, roller skating, bowling, volleyball, other games, the banquet, sunrise service, singspiration, devotionals, and rich happy fellowship.

One committee is undertaking projects that are devoted to making beautiful the places of meeting. Everywhere there will be flowers in artistic arrangement. Twin City hosts will grow and cultivate expanded flower gardens to meet this need.

The conference exhibits and displays always create considerable interest. There are many advance preparations necessary to setting up this feature. This group also serves many of the other service committees in securing properties and equipment for their use. They arrange for signs, desks, adding machines, typewriters, projectors and multitudes of other items.

## PUBLICITY AND PRESS RELATIONS

One of the larger committees also has a long name—"The Public Communications — Press Relations and Printing Committee." Advertising, promotion, publicity and disseminating information keep every member busy. There are a great number of personal contacts to be made with radio, television and newspapers. Pictures must be provided for various publications. Everyone everywhere must become aware that a great gathering of God's people is converging upon the Twin Cities.

Eagerly awaiting to hear from sev-

# From the Professor's Desk

By Dr. Walter W. Wessel, Professor, North American Baptist Seminary, Sioux Falls, South Dakota

*What is the meaning of Paul's words to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23): Is Paul advocating that Timothy drink wine? If so, did the wine have alcoholic content?*

"For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, for then it is consecrated by the word of God and prayer."

Another important consideration is that the water supply of the lands around the Mediterranean was notoriously poor. It was often dangerous to drink the available water, and thus people generally relied upon wine to supply the necessary liquid in their diets. Even today the drinking water in France, once one is out of Paris, leaves much to be desired. This is generally true in the Mediterranean world. One can well imagine how contaminated water would have affected Timothy's weak stomach!

Although desperate attempts have been made to prove otherwise, it is clear that the wine of the New Testament was alcoholic wine. How alcoholic usually depended on the occasion. The wine Paul advised Timothy to drink certainly was not of high alcoholic content, but was a table wine used as a substitute for water. He was to drink it to supply the liquid in his diet, not to get drunk. In Europe and Asia a similar wine is drunk today by many devoted Christians. It is to be preferred to typhoid fever!

There are a number of factors which must be taken into consideration in order to understand this verse properly. The first is that Paul is not instructing Timothy no longer to drink water, as is suggested by the Authorized Version. The Revised Standard Version correctly translates: "No longer only drink water." Apparently Timothy had been influenced by the ascetics who had advocated all sorts of food and drink regulations. Paul refers to them in 4:3: "Who forbids marriage and enjoin abstinence from foods which God created to be received with thanksgiving by those who believe and know the truth."

One of the ascetics' rules was complete abstinence from drinking wine. Since this rule, along with other food regulations, arose out of a faulty philosophical concept, namely, the essential evil of matter, Paul instructs Timothy not to accede to the ascetics. His own view is expressed in 4:4, 5:

eral thousand North American Baptists is the "Reservations and Registration Committee." Reservation blanks have been sent to all churches. They will eagerly serve in making the necessary arrangements for your accommodations. With a cordial smile they will register each one as you arrive, supply badges for you, packets, maps, etc. Incoming mail will be distributed to conference guests by the committee.

It is impossible in this "brief look behind the scenes" to mention the full scope of activities, plans and projects that are involved in local arrangements and preparations. Underlying the incentives and interests in this undertaking is the Pauline precept, "Let everything be done in order."

The many faithful ones who are sharing in these preparations are appreciating the joys and adventures of working together in this opportunity to serve our Lord and his people.

## COLORFUL CAMERONS CONVENTION SESSIONS

(Continued from page 6)

ship training courses be conducted. The Education Committee's recommendations pertained to the opening of new educational centers and scholarships. The Women's Missionary Union proposed that part of their budget be used to send a Baptist girl into midwifery training at Bango. They hope to draw up their constitution this year and their president will become

a member of the Convention executive committee.

The Convention sessions were not just for business but also for instruction. Africans and missionaries worked together in presenting the topics, "The Value of an Individual in Church Life and Public Life." We are each important in our relationships with God and man, our giving, and our testimony before others. One of the pastors spoke on "What Baptists Believe."

The closing Sunday morning service was attended by about a thousand worshippers. The theme, "Thy Will Be Done," was again brought to our attention, especially in connection with the uncertainty of this coming year. In the afternoon the large crowd of visitors and delegates gave a public testimony as they proceeded as one singing body to greet the chief in his palace.

What better way to unite pastors and members, coastal and grasslands people, Africans and missionaries in a closer bond of Christian fellowship than to gather around the Lord's Table as Pastor Jato and Dr. Leslie Chaffee with the help of eleven African pastors, administered the Lord's Supper. Delegates and visitors left this quiet, reverent service singing with their lanterns bobbing along beside them. I am sure, as they returned to their areas, that they went with a new song and a brighter light of testimony and understanding.



TWIN CITIES GENERAL CONFERENCE EXECUTIVE COMMITTEE

Chairmen of the various local arrangements committees, including pastors, from the four host churches of Minneapolis and St. Paul, Minnesota. The general chairman is Rev. J. C. Gunst (6th from left in center row) and Mr. Henry Fluth, co-chairman (left in rear row).

## We the Women

By MRS. ALBERT REDDIG  
President of the Woman's Missionary Union

### WORK!

There was an old German proverb—"Arbeit macht das Leben süss"—(Work makes life sweet), that I heard frequently as a child. Being a product of the parsonage, I learned early in life the importance of work and shared responsibility. It's a wise parent who trains a child at an early age that work is invaluable and one of the "musts" of life. Most of us find working a necessity to provide for our daily needs and for the many not-so-simple wants of life.

Work is also a blessing, as our proverb suggests. The person who is retired and happily engaged in useful occupation will attest to that fact. To be working in a chosen field at a job we really enjoy makes the efforts we expend so much more rewarding. But there are times when we are compelled to work at something not of our choosing, perhaps at something unpleasant. It is then that work can become a drudgery.

What homemaker hasn't rebelled at some time or another at the futility of doing the same menial tasks over and over again—the sweeping, the dusting, the washing and ironing—the countless meals to prepare, or the socks to mend? At such times, it is easy to indulge in self-pity or to envy the lucky woman who isn't tied down to the monotony of housekeeping. We women have every right to be human enough to rebel occasionally.

A good way to escape from such low moods is to lift our thoughts above the commonplace. A Spanish artist, Murillo, who lived in the 17th century painted a picture entitled, "The Miracle of San Diego," which depicts a unique scene. A door opens, and two noblemen and a priest enter a kitchen. They are amazed to find that all the kitchen maids are angels performing various kitchen duties. One is handling a water pot, another a joint of meat, a third a basket of vegetables, a fourth is tending the fire. Angels working—doing common kitchen chores!

The lesson is obvious. No work is common unless we make it so. Work may be a very sacred thing. It should be sacred. Jesus said, "My father worketh hitherto, and I work." The Bible contains many references to the importance and sacredness of work. Another point that the artist's picture makes is that by patient toil and acceptance of our lot we develop the qualities that are celestial, angelic, divine. Not merely in church or on our knees do we prepare ourselves for the larger life to come, but by taking up life's common tasks and giving them our very best. John Newton once said:

## "Stay for Church" Campaign

By Rev. G. K. Zimmerman, General Secretary  
of the Sunday School Union

THE PASTOR and the Sunday School superintendent were in the pastor's study at 10:45 A. M. Sunday morning reviewing the record-breaking attendance in Sunday School. There was much rejoicing until they looked out of the window and witnessed that many parents and children were leaving for home after Sunday School. The school superintendent seemed to lack words to express some faint hope of changing this grand exodus every Sunday morning. The pastor, who was thinking of the effect that this would have on the church in the future, turned to the superintendent and said, "Would a concentrated effort to promote church attendance by all Sunday School scholars help to remedy this unwholesome trend in our church?" The superintendent agreed that this would be a good idea, but where could he get materials on such a program?

This experience by a pastor and Sunday School superintendent was one which I witnessed in a visit to one of our churches. If the above situation is a problem in your school, the Sunday School Union would like to offer just the material you need to solve the problem in a program called "STAY FOR CHURCH" campaign. This is the third in a series of attendance campaigns.

This program is a loyalty campaign to be used in Sunday School and church to build attendance during the weeks immediately following Easter, which has been a slump period in church attendance in many churches. Next Sunday you may be able to witness this "after-Sunday-school-exodus" and it should convince all Sunday School workers and leaders, plus the church leaders, to join in a concentrated effort to reverse the after-Sunday-School exodus.

The "STAY FOR CHURCH" campaign materials have been made available to pastors and superintendents by the Sunday School Union. The new type of poster which we have included with this material is unique in that flash cards might be added to the poster each Sunday which promotes the emphasis for that week. The "STAY FOR CHURCH" emphases will

"If two angels were sent down from heaven, one to conduct an empire, and the other to sweep a street, they would feel no inclination to change employment."

To make your work seem worthwhile today and in the days to come—"commit your work to the Lord and your plans will be established" (Prov. 16:3).

include in successive weeks the topics, "Worship the Lord," "Share God's Word," "Hear God's Messenger," "Remember the Lord," "Confess Your Faith," and "Bring Your Offering."

Brief worship suggestions, which are to be used during the Sunday School worship period, are enclosed in the packet. The "STAY FOR CHURCH" campaign goals will create interest in church and a desire to attend. Make your Sunday School a church-going school. This is one of the goals of the Sunday School Standard of our denomination, and we hope that through this "STAY FOR CHURCH" campaign there will be a larger percentage of Sunday School scholars attending church every Sunday.

Possibly your church is among the more fortunate ones where there is no exodus after Sunday School. For your needs there is a second emphasis in our Loyalty and Enlargement campaign which stresses, "CHURCH MEMBERS IN SUNDAY SCHOOL." Very few churches can claim success in having all resident church members in Sunday School, and we would urge our churches to undertake a special effort in this loyalty campaign to promote Sunday School attendance for every member of your church.

Your local Sunday School Secretary will be able to determine how many of your resident church members are at present regular in Sunday School attendance, and the number who do not attend. Challenge your church with a goal of attendance which is possible for your school if every church member would also attend the Sunday School. Every Sunday School should have an enrollment which exceeds the church membership by 30 to 40 per cent. If your present enrollment is much below this percentage, then you can be certain that many church members are not attending Sunday School.

For your "STAY FOR CHURCH" and "CHURCH MEMBERS IN SUNDAY SCHOOL" campaign, we suggest that you make good use of children's and youth choirs, as well as have Sunday School personnel participate in prayer meetings and Sunday services. Make every effort to move the Sunday School classes to church services by having teachers sit with children whose parents are not attending church. Emphasize church attendance in the classroom through announcements in every department and through printed publicity in the church or in community newspapers. PRAY and invite others to PRAY for a SUNDAY SCHOOL which has all pupils and all workers attending church every Sunday.

## What's Happening

● Rev. and Mrs. Eldon G. Schroeder of Elgin, Iowa, have announced the birth of a daughter on Jan. 30th who has been named Susan Jean. This is their third child. Rev. and Mrs. Arthur Brust of Lodi, Calif., have announced the birth of a daughter, born to them on Feb. 3rd, who has been named Janell. Mr. Brust is the assistant pastor of Lodi's First Baptist Church.

● During the week of Jan. 1 to 8 the Mowata Baptist Church of Branch, La., was privileged to have Rev. H. Palfenier, denominational evangelist, in its midst. The children as well as the adults enjoyed the story time and song service led by the evangelist. Mrs. Henry L. Bieber reported that "his challenging messages were an inspiration to all. We are very grateful for the special musical numbers which were given by Mr. Palfenier."

● On Sunday morning, Jan. 22, a Sacred Concert was held in the Calvary Baptist Church of Bethlehem, Pa. The Men's Chorus of the Pilgrim Baptist Church of Philadelphia, Pa., presented this service of sacred songs. The chorus is directed by Mr. F. Hofmaier. The members of the chorus were entertained at dinner by several ladies of the church in the lower auditorium following the church service. Mrs. Doris Paul, reporter, stated: "It is our prayer that the Lord may bless these brethren in their fine ministry."

● The Ebenezer Baptist Church, Detroit, Mich., has announced that Mr. Fred Plastow will work full time with the church, directing the youth activities, until he and his wife, Delores, ties, until he and his wife, Delores, are ready to leave for the mission field some time this fall. On Sunday evening, Feb. 5th, Rev. and Mrs. George W. Lang, Cameroons missionaries, were guest speakers at the Ebenezer Church shortly before their departure for the Southern Cameroons. Rev. E. Arthur McAsh is pastor of the church.

● Sunday School attendance at the Bethel Baptist Church, Indianapolis, Indiana, is averaging 50 per cent above that of last year and the attendance at the worship services compares favorably to this, as reported by Rev. Lawrence W. George, pastor. During 1960 Mr. George was privileged to receive 30 new members into the church, 23 of whom were baptized on confession of their faith in Christ. The former parsonage next to the church is now used for classrooms.

● The Rev. Paul C. A. Menard of Cincinnati, Ohio, a retired NAB minister, was called to his heavenly home on Jan. 28 at the age of 89 years. He had served as pastor of the Walnut Street Baptist Church of Cincinnati for 30 years, retiring in 1951.

He was a graduate of our Seminary in Rochester, N. Y., in the class of 1899. His widow, living in Cincinnati, Ohio, and a son, Paul, who resides in Pittsburgh, Pa., survive. A memorial tribute to Brother Menard, which appeared in a Cincinnati newspaper, is published on page 23 of this issue.

● On Sunday, Jan. 8, Rev. Richard Grenz, pastor of the Calvary Baptist Church, Billings, Montana had the privilege of extending the right hand of fellowship to seven people, two by baptism, three by church letter and two on confession of faith. The baptismal service was held in December. One person was received into the church during October. The church recently decided that the Sunday School offering on the fifth Sunday of the month be designated for the Denominational Advance Building Fund, as reported by Mrs. Emil Opp.

● The Temple Baptist Church, Leduc, Alta., held evangelistic services from Feb. 26 to March 5 with Rev. Herman Palfenier, denominational evangelist, bringing the messages. The church has announced that Mr. Cornie Wiebe has resigned as student pastor of the Clover Lawn Mission due to the pressure of studies at the Christian Training Institute. The first issue of an attractive, six page church paper appeared in December 1960 entitled, "The First Baptist News" edited by the pastor, Rev. Paul Siewert. It will be published every three months.

● On Feb. 17 two missionaries' families left New York City on the "S. S. Queen Mary" bound for England and the Southern Cameroons, Africa. Rev. and Mrs. George W. Lang and their family are returning to the Ndu Mission Field where Mr. Lang is directing the work of the Baptist Bible Training Center. Dr. and Mrs. Jerome C. Fluth of Minneapolis, Minn., are making their first trip to Africa. Dr. Fluth is a medical missionary who will be stationed at the New Hope Settlement at Mbingo while Dr. and Mrs. Eugene R. Stockdale return to the United States for their furlough.

● The young people of the Trinity Baptist Church, Portland, Oregon, observed Youth Week from Jan. 29 to Feb. 5. They participated in the church services, carried on visitation, held a work night and a banquet and took part in a basketball game besides presenting the program on Sunday, Feb. 5th. The entire C. B. Y. Fellowship consists of the Junior and Intermediate Groups for grade school children, Senior Group for the high school youth, and Researchers for the college age. There is also the Adult Group which meets at the same time

prior to the evening service. Dr. John Wobig is pastor of the church.

● A new 16 page, illustrated quarterly is now being published by the Baptist Life Association which is called "Association News." The first issue of "Jan. Feb. March 1961" features the "President's Page" by Mr. Edwin H. Marklein, a sermon by Rev. W. C. Damrau of Buffalo, N. Y., reports and pictures of the 8th quadrennial convention held last August in San Francisco, Calif., and the story of scholarships awarded in 1960, including a scholarship to Mr. Walter Goltz, a senior student at the North American Baptist Seminary. The publication is ably edited by Mr. Gerhard G. Panke, who also serves as general manager and secretary of the Baptist Life Association.

● On Sunday, Jan. 29, the Temple Baptist Church, Medicine Hat, Alta. held a special dedication service with the pastor, Rev. Henry Schumacher, and deacons officiating. Unveiled were a beautiful new oak pulpit, three chairs and Communion table. This was a memorial gift presented to the church by Mr. Roy Weiss in memory of his wife, Ella Weiss, who went to be with the Lord Oct. 7, 1959. A prayer of dedication by Mr. Schumacher brought the service to a fitting close. "The dedication of this fine gift to the house of the Lord will serve as a lasting memorial to Mrs. Weiss, and will also add dignity and beauty to our future services," as reported by Mrs. Anne Schumacher.

● About 100 North American Baptist students and student wives from Sioux Falls, S. Dak., and vicinity attended the Students' Reception held at the Seminary in Sioux Falls on Monday evening, Jan. 30. Rev. John Binder, C. B. Y. F. secretary, introduced the faculty members and general secretaries present. Mr. Art Patzia, C. B. Y. F. president, led the group in several songs. Mr. Ken Fenner led the group in a series of games. Mr. Karl Landt played a trumpet solo. The Misses Dorothy Pritzkau and Shirley Werre sang a duet. Dr. R. Schilke, general missionary secretary, brought a challenging devotional message. Films pertaining to the 1961 General Conference in Minneapolis, Minn., were shown by Dr. M. L. Leuschner.

● On Jan. 13, 1961, Dr. F. W. Simoleit of Berlin, Germany, passed away quite suddenly. For many decades he was the inspiring administrative leader in foreign missions, especially in the Cameroons and French Cameroun fields of West Africa. for the Baptists of Germany. Since 1905 he had served as chairman of the Baptist Mission Board and since 1923 as the director of home missions. He was an intimate friend of the late Dr. William Kuhn. He visited the United States frequently and spoke in many of our churches and at many conference sessions. Our first NAB missionaries went to the Cameroons mission field under Dr. Simoleit's direction.





A narrow street in a typical town of Paraguay, South America.

#### SYNOPSIS

Zorillo Lopez came back to his widowed mother, Dona Marta, after a year of military service in the Paraguayan army. He was now ready to continue his father's trade of making wooden saints in the workshop. He was also looking for a bride. His choice fell on Rosita. Soon after their marriage, Guadeloupe returned from military service and visited Zorillo and Rosita almost every day. Zorillo resented these visits because he was intensely jealous and regarded Guadeloupe as a "tricky friend." In fact, Guadeloupe broke up the marriage and Zorillo left his wife and went to Asuncion. Four months later, a sad Dona Marta prepared for the Day of All Saints. She couldn't understand her friend Luisa, who was always happy but who had been "blinded" by the evangelicos with their Protestant Bible. She met these evangelicos at the cemetery and heard their singing and testimonies. Later they came and visited her in her home and led her to Christ as her Savior. The two women, Dona Marta and Dona Luisa, became workers together in prayer. Dona Marta even dared to pray for the reconciliation of her son with Rosita. Then she became quite ill. Don Jorge came with his medicines. Then he and his wife went home by way of Don Daniel's field.

#### CHAPTER EIGHT

Long years of habitual friendliness made Don Daniel stop his work, lean on his hoe, and comment, in the world fashion of farmers, on the weather. The young people were willing, too, to chat a bit.

At last Don Jorge said what he had come to say.

"Don Daniel, we thought we ought to tell you that your old friend, Doña Marta, is ill. The doctor was there today, and he is pessimistic about her condition. She loves your daughter and we thought maybe Doña Rosita would pay her a visit. I'm sure it would make Doña Marta happy."

This is a scheme of these evangelicos, the old man thought to himself, but they won't get my daughter that easily. She is too fervent and faithful a Catholic!

Of course he didn't say that. It would have been hard for the old Paraguayan to have spoken that frankly

# South American Romance

A Christian Novel by Mary McCombe Orr

(This story is available in book form, published by Zondervan Publishing House, Grand Rapids, Mich., copyright 1960, used by permission, price \$2.50).

to anyone, and especially to this smiling, friendly pair.

The next stop was at Doña Luisa's, where they informed her family of Doña Marta's illness, and her need of a constant companion. There were grown daughters here, who were more than willing to have the mother attend the much-loved Marta.

Jorge and Helena stopped at yet more of the believers' houses—those not too far out of their way, telling the shocking news and asking the brethren to seek the Lord as to how they could help and minister to the suffering sister.

**D**ONA MARTA'S believing friends rallied around her. There was always someone to spend the day with her, and another to spend the night; someone to wash her few things; someone to bring or prepare the little food she ate. They visited, talked, prayed and read with her. Some gathered the produce from her garden, sold it, then added from the pittances in their own pockets to the little sum it brought, until there was enough for the doctor's bill and the medicines. Fortunately these expenses were not high, and the believers were happy that their sacrificial gifts could meet the need. "By this shall all men know," said the Scriptures, "that ye are my disciples." Surely the people of Encarnación had reason to exclaim, "Behold, how they loved one another!"

Doña Marta's former friends came, too, at first but for most of them, one visit was enough. Her wasted condition shocked them all, and some became most fearful of the slow fever that was consuming her life. Others were more fearful of the texts upon the walls. And it was definitely bad luck to remain even a little while under a roof that sheltered not one crucifix or a picture of the Virgin Mary!

"Oh," cried one sturdy visitor, more outspoken than most, "you are on your way to eternal perdition! No crucifix? No image at the foot of your bed? No rosary? You are tempting God, despising Mary, and defying the saints! Why, my late mother, when she lay dying, had her eyes fixed constantly on the Holy Virgin; her lips were continually repeating 'Padre Nuestros' and 'Ave Marias,' and her rosary was never out of her hands. I tell you, that was the way to die! There were no pagans in our family!"

Doña Marta answered meekly but plainly.

"I do not have to ask God continually to save me! He heard and answered the very first time that I cried unto Him for mercy and forgiveness through the blood of His Son, Jesus Christ. Now the living Saviour dwells within my heart, and I have constant fellowship with Him. I need no image, nor do you, dear friend. You need Him."

Hands over her ears, the visitor fled from the rancho, crying, "She is crazy! She is crazy!"

Such incidents were trying to Doña Marta and her friends, but knowing she had but a short time left, she felt, more strongly than ever, the Spirit's urge to testify.

Doña Rosita came one day with her little son. Little did these people know or care about microbes! And had they cared, it would have helped little, for avoiding germs in one place would have quite possibly meant contacting others elsewhere. Even the doctors, after a losing battle fought sometimes with great zeal during the first year out of medical school, usually gave in to the idea that isolation from disease, whether of children or adults, was impossible. From the missionaries, those who attended Doña Marta were taught to take simple precautions and commit the rest to the Lord, for her home could not be turned into a hospital with modern rules and regulations.

So little José was there in his mother's arms. Doña Marta was delighted to see the bright wee boy, too dark-skinned to be called "rosy," but fat and healthy-looking nevertheless, and bubbling over with smiles and baby noises. In true grandmother style, she could see her own son's likeness in the little boy.

She was glad to see Rosita, too, but the joyless face pained her. Glad as she was, it was hard to know what to talk about, for Doña Marta was better used to talking with those who loved the Lord. Nor did she wish to "force" a testimony upon one who had probably come expecting to be "preached" to. She did inquire about Don Daniel and Doña Angelica, about the chacara, and whatever else she could think of.

But something better had to come out at last. The full heart could contain it no longer!

"Oh, my Rosita," she said, almost without realizing that she was saying aloud what she had been thinking, "one of these days God is going to answer my prayers. You and Zorillo

are going to be saved! I know it, for I have been praying for you all the time, and God has put in my heart a certainty that He is going to answer. I believe He is going to bring you together again, too, and perhaps you will even return here, where you began together. I will not live to see it all, but that does not matter. What matters is that you are going to be saved!"

"Oh, Doña Marta, do not talk so," she pleaded, "for it can never, never be!"

She was not angry at the mother-in-law, who had meant much to her in those days gone by, but she was definitely upset emotionally.

"It can never be," she repeated. "I could never change my religion as you have done. Even my visit here today is by well-paid-for permission from the priest, and I must tell him all that passes between us. As for Zorillo, it is impossible that we should ever be together again. When he told me to leave, that was the end. It was confirmed when Papito found him drunk. Now he is married again. You are dreaming, Doña Marta, if you think that such a wreck as our marriage became, could ever be mended!"

Doña Marta smiled. "There is nothing impossible with God," she said.

The thin weak hand reached out and touched the Bible that was never far away.

"Oh, my girl, if you would only read this, what light and liberty you would find for your poor, bound soul!"

"Doña Marta, do not try to persuade me," she pleaded again. "I have told you that I must tell all to the holy father, and if you say too much, he will never let me come again."

Without intending to, she confessed that she did desire to return!

"Even if I wanted to read it"—and Doña Marta's keen mind or alert faith detected yet another confession—"my conscience would oblige me to tell my confessor everything, and he would be angry. He has been holding the fires of eternal damnation over our heads for many days now and has filled all our hearts with fear and trembling. If what he says is true, there is no hope at all for us poor sinners—not a ray of hope!" and Doña Rosita wept.

"Poor girl," murmured Doña Marta as she tried to stroke the dark, still lustrous hair, for the girl's head was bowed, and her face was buried in her hands. "Poor girl. If that priest would only read His Bible, he could tell you that God is love, and that perfect love casteth out fear. Yes, if he would only read his Bible, his own poor soul would find rest!"

Doña Rosita dried her eyes and took her baby from Doña Luisa's arms. The word "rest" that had just sounded in her ears now caught her eye, for she could read, and there was a text before her as she turned to go.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

March 16, 1961

It was impossible not to read it, for her eyes seemed held as by a magnet. Then hastily she made her departure. Doña Luisa approached the bed. "Praise God, *hermana*, some seed has been sown today that will one day bear fruit." Then suddenly she added, "You must rest now, Marta. We don't want you to leave us before God's time. Come, take your medicine. I will darken the room and you must sleep."

It was well that she was obedient, for she was weakening more rapidly than anyone realized.

A few days later a group of dusty, ragged soldiers could be seen trudging into Asunción. The state of emergency was over.

Zorillo parted from his companions soon after entering the city and zig-zagged his way to the side street where he had his business, and where Tomasita was living with her mother. First he passed his own old door. Everything was shut up as he had left it. That meant that there was no new occupant, and he would be able to rent it again. He went on a few steps and knocked at the high wooden door of Doña Marieta's dwelling.

The astute lady first opened the shutters of the great double windows and peered through the iron grating to see who desired entrance.

"Oh, it is you, Zorillo," she exclaimed in a surprised tone that seemed to indicate that she had not expected him to return.

She withdrew her dark head and in a moment or so had taken down the bar to the tired traveler.

It was not correct to show undue concern for one's wife, so Zorillo spent the first few minutes asking about unimportant matters, but he did look around a bit and wonder why she was not there and why his mother-in-law did not call her.

"Where is Tomasita?" he asked at last.

"Oh, yes, Tomasita," said Doña Marieta as though just remembering some incidental. "Surely, surely, of course you have expected to find Tomasita here."

She gave a confused little laugh and went on, "Tomasita is not with me any more. She was ill, you know, just after you left. Yes, she was very ill. We had to have the doctor, and then there were medicines to buy. I never saw anything that cost money like medicine! What sums we had to pay at the drugstore! Why, the money you left was not nearly sufficient, and I had to work from morning until night to keep us both. I myself was ready to give up. It's been a hard pull, Zorillo, a hard pull for us."

By this time Zorillo was boiling inside and almost blind with anger. It was all too plain that Marieta was lying. He managed to control himself.

"Very well," he said, "she has been ill, my money is all spent. But where is she now?"

"She does not live here any more,

*mi hijo*," said Doña Marieta coolly, as though there was not the slightest reason why Zorillo should expect her too. "She is out on a *chacara*. The country air is much healthier, you know, and there they have more of the fruits and things that my poor girl needs. Don Eliecer has always been fond of her, and he invited her to spend a while out there to recuperate."

She paused a moment while Zorillo sat there in angry silence, too tense for words. Then she added as an afterthought, "She does not intend to return."

Twice wifeless Zorillo! His rage was so strong that had Marieta been a man the conversation would have surely ended in violence, in spite of the worn body that now drooped in utter exhaustion.

"Won't you have some *maté*?" offered Doña Marieta matter-of-factly.

Zorillo was too tired to refuse, and he certainly felt the need of something to stimulate him. As he took the *maté* from time to time in angry silence, Marieta was silent, too. She had said enough.

"*Gracias*," he said at last, and rose to his feet.

"By the way," remembered his hostess, "a letter came for you just yesterday." She drew a small white envelope from a shelf.

Zorillo took it with trembling hands and opened it, wondering at the strange, neat handwriting, so different from the scrawl of the schoolboy who previously had been his mother's scribe.

Slowly Zorillo began to sound out the words. Fortunately the writing was neat and plain. The face that had been hard with anger began to twitch with pain, and Doña Marieta was quick to notice the change.

"What is it, *mi hijo*, bad news?" "Si, señora," answered Zorillo, "bad news. My mother is at the point of death. If I am to see her before she dies, I must go at once."

As a matter of habit, his hand went to his pocket. It was flat and empty. Not a penny did he possess. He had no desire that Doña Marieta sense his confusion.

"Where are my boxes?" he asked briskly. "I want my things."

The woman led the way to a dark little room where Zorillo's belongings had been stored. He was relieved to find his box of images. Nothing else mattered any more. The images could bring him a little cash. Quickly he lifted the bulky container, and securing it under his arm, turned to the door.

"Tell your daughter I go penniless to care for my dying mother. I care not for myself. I have strength and time. My mother deserves the best, and I have nothing to give her, thanks to a scheming woman. I wish you both health. *Adios*." With that parting thrust he was gone.

By visiting a couple of the general

(Continued on page 24)

# Sunday School Lessons

## A TEACHING GUIDE

Date: March 26, 1961

Theme: JESUS GIVES HIS LIFE

Scripture: John 19:17-24, 28-30

THE CENTRAL THOUGHT: Jesus died to save us from the sins that crucified him.

INTRODUCTION: Today we see how the darkest day in history becomes the dawn of a new dispensation. The exaltation of God rises above and beyond the degradation of man. It is a terrible thing to see how man in his sin treats God, but it is therefore far more wonderful to behold how God in his love and righteousness treats man.

No matter how often we read the story of the crucifixion, it is still difficult to believe that good religious people can be so cruel. Jesus was not killed by publicans, sinners or criminals, but by priests, elders, Pharisees and Sadducees, the most respectable and law-abiding members of the Jewish race. Many of the grossest and greatest sins in the world were committed in the name of religion. Men have fought like the devil in order to uphold what they believed were the laws and principles of God. Like Saul of Tarsus, they felt obligated to imprison and kill those who dared to oppose their stubborn and narrow views of God. Nevertheless, it was not the evil power which these men had that took the life of Christ. It was rather the power which Jesus had that moved him to give his life.

I. THE ROAD TO THE CROSS. John 19:17-18.

When thinking about Christ and his cross, we must bear in mind that Jesus' physical suffering and death were not original and new. It was a very common Roman form of execution, and thousands of Jews were crucified before and after Christ. As Studdard-Kennedy reminds us, "Those were crude and cruel days, and human flesh was cheap." The road to the cross was a common and well-worn road. Jesus, bearing his cross along the via Dolorosa, must have seen many go the same road before him. He anticipated the weight and pain and final death every time he witnessed a bearer of the cross. It was the most difficult road to be imagined at that time because it led to the most ignoble of all deaths.

II. THE KING ON THE CROSS. John 19:19-22.

Pilate, who asked, "What is truth?," inadvertently wrote a profound truth on the cross of Jesus Christ. In attempting to humiliate the Jews, he declared the kingship of Jesus, a truth

which Pilate was incapable of understanding.

This is what made crucifixion for Jesus so terrible. It was a penalty which the Romans inflicted upon slaves or on persons who committed heinous crimes. The cruelest and crudest form of torture was used to put Jesus Christ, the King of kings, to death. No one sang the song, "God save the king." It was the King who came to save us.

III. THE GAMBLERS AT THE CROSS. John 19:23-24.

The Roman soldiers of necessity had to build up an immunity to suffering. Torture, pain and death were common experiences in their lives for they were merely performing their duty. A dead body was of no use to them, but the clothes and other belongings had some value. This was one of the fringe benefits of the soldier.

It was strange that while Jesus was suffering and dying, the soldiers were interested in nothing more than winning a seamless robe. He could have given them a robe of righteousness which would have lasted for eternity.

IV. THE FULFILLMENT ON THE CROSS. John 19:28-30.

After Jesus had accomplished and fulfilled the needs of a whole world, he thought of a common ordinary personal need—his thirst. It was not merely Jesus' physical life which was finished but God's entire providential plan of salvation. The effect of that salvation can only be proved in the lives of those who accept it.

## A TEACHING GUIDE

Date: April 2, 1961

Theme: CHRIST, OUR LIVING LORD (EASTER)

Scripture: John 20:11-22

THE CENTRAL THOUGHT: The conviction of Jesus' death brings with it also the assurance of his resurrection.

INTRODUCTION: The study of the Gospel of John, which has been continuing for the past three months, is carried over into this first Sunday of the new quarter primarily to fit the contents into Easter Sunday. For every Christian believer, this is the out-

## S. S. LESSON EDITOR

The editor of this page, "Sunday School Lessons," is Rev. Bruno Schreiber, who lives at the address: 1026 S. Harvey, Oak Park, Illinois.

standing day of the year. It brings with it the fulfillment of hope, hope of eternal life. The fear and sting of death have been left behind and the future is filled with light and life.

For those who planned and executed the death of Jesus, the day must have brought with it a feeling of foreboding. They were so sure that they had heard the last of Jesus. But now the rumors were already spreading that the stone to the entrance of the tomb had been rolled away and that the Christ whom they had seen die on the cross had risen from the grave. Their own selfish world, which they thought they had saved, was already beginning to crumble.

For the followers of Jesus, however, a world was being reborn. The only things which were crumbling were their doubts and fears. The world had finally been set on a sure foundation, for the risen and living Lord had brought about a new creation.

I. THE DISAPPOINTMENT OF AN EMPTY TOMB. John 20:11-15.

Probably every Christian hopes that all his disappointments would be of the same character as that of Mary's. It must have been the most sorrowful dawn in her life. She thought she had nothing to look forward to but a last loving service to a dead Christ. Even the dead body of Christ was a means of some comfort.

The deepest and greatest desire of the human heart is expressed in the words, "We would see Jesus," while the greatest and deepest disappointment is expressed in the words, "They have taken away my Lord."

II. THE JOY OF AN EMPTY TOMB. John 20:16-18.

"Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). These words were wonderfully and gloriously fulfilled in the experience of Mary. She was so sure that Jesus was dead that she was unable to recognize a living Christ. No material loss can be compared to the loss of a friend and no material gain can be compared to the finding of a friend. The tomb was empty but Mary's heart was full. There was only one person who spoke her name in this way, and Mary recognized her Master by the way he called her. It was a personal call, a tender and loving call, and she could respond to such a call with her whole heart and soul.

III. FEAR WITHOUT CHRIST. John 20:19.

The disciples became so dependent on Jesus that they were more fearful now than before they knew him. Like terrified sheep they were huddled together fearing dangers without as well as within. Not one had a word of encouragement or hope. They shared a common fear because they suffered a common loss.

(Continued on page 24)

# Our Denomination in ACTION

## Western District

### Golden Wedding Anniversary of Mr. and Mrs. R. Dause

Mr. and Mrs. Reinhold Dause of Lodi, Calif., observed their fiftieth wedding anniversary on Sunday afternoon, Dec. 18, at the First Baptist Church, with about 100 guests in attendance. Mr. Dause was born in South Russia, while Mrs. Dause was born in Romania. Coming to America shortly after the turn of the century, they settled in Fessenden, N. Dak., where they were united in marriage in 1910. They have made their home in Lodi since 1948. The names of their five daughters are Ida, Adeline, Goldie, Alma and Lillian.

The program was directed by Rev. G. P. Schroeder, teacher of the Senior Bible Class. John H. Edinger sang a solo. The church male quartet sang and Mr. L. A. Hirsch made brief remarks. The pastor, Rev. Aaron Buhler, also spoke words of congratulation. Refreshments were served to the guests.

Aaron Buhler, Pastor

### Recent Blessings at Immanuel Church, Portland, Oregon

We at the Immanuel Baptist Church, Portland, Oregon, praise the Lord for his blessings on our work in our new area. Canvassing and follow-up have yielded many prospects, and we have seen steady growth in our Sunday School and other services. We joined the Trinity Church for a recent Sunday evening, with a program presented by our young people and with the holding of a baptismal service with our pastor, Rev. William H. Jeschke, baptizing nine candidates.

An annual tithing education program and Bible reading program were launched as a particular means for spiritual growth. New Christians and new members are also finding their place in our important prayer fellowship groups. The cost of paving our church parking lot was met wonderfully at a fellowship dinner. We are also enjoying the use of our new North American Hymnals, which were paid for largely by one of our new members.

Rod Rosentreter, Reporter

### Important Programs at Trinity Church, Portland, Ore.

Christmas activities at the Trinity Baptist Church, Portland, Oregon, began on Sunday evening, Dec. 18th, with a very enjoyable concert by the church adult choir of 42 voices, and for the first time this year accompanied by the junior choir which numbers 24 children. The narrator, Ed Lannigan, read the Christmas story from the Bible introducing the various Christmas numbers sung. Connie Klingman is conductor for both choirs. The Bible School children presented their Christmas program the evening



Mr. and Mrs. R. Dause of Lodi, Calif., members of the First Baptist Church, at their golden wedding anniversary celebration.

of Dec. 23rd, with the aid of the green-robed Junior choir, singing from their tree-shaped grandstand.

At the evening service on Christmas day, Rev. George Breitzkreuz preached his last sermon, "Christmas Afterglow," after which the church had a farewell honoring Pastor George and Esther, followed by refreshments in the church parlor. The farewell gift from the church was a set of matched luggage, and various church organizations presented them with a chaise lounge for each and gifts of money.

Our Watchnight service was well attended by both young people and adult members of the church. Each church organization was represented with the reading of its annual report. Our church observed Universal Prayer Week starting with a prayer service at the church on Monday, Jan. 9th, with the Baptist Men in charge and



Rev. William H. Jeschke (left), pastor of the Immanuel Church, Portland, Oregon, and 9 baptismal candidates.

Dr. John Wobig, pastor, speaking on "What Is Stewardship?" Tuesday's meeting was aided by the Women's Groups and the message, "Jesus' Example of Stewardship." The pastor explained "Our Stewardship" and the young people assisted at Wednesday's prayer meeting.

Miriam Krueger, Reporter

## Eastern District

### Watchnight Service at Erin Ave. Church, Cleveland

Christmas and the New Year seemed closer this year than ever before to us in the Erin Ave. Church, Cleveland, Ohio. Plans for the final hours of the old year had to be ready, especially since we had planned for four hours. We began these final hours with a German service, and our pastor, Rev. Henry Pfeifer, brought an appropriate meditation for this hour. Our choir sang several selections. The second hour was under the leadership of the young people. Special selections, brief testimonies, and a skit entitled, "The Man on the Street," filled every moment of that hour. The third hour found us all gathered in the lower auditorium about tables laden with good things to eat. The musical talents of the Molzan Group beautified the hour of fellowship.

The final hour, and by far the most serious and inspirational, was filled with testimonies from grateful hearts. God had answered many prayers and the year of our 75th Jubilee seemed filled with victories in every direction.

Sharron Y. Leonard, Reporter

## Central District

### Baptism of 11 Converts at Isabel, S. Dak.

On a Sunday in December a baptismal service was held by the Baptist Church, Isabel, S. Dak. Eleven persons stepped into the waters of baptism upon confession of their faith. We also received another new member by transfer of a church letter. Our Central District secretary, Rev. J. C. Gunst, was able to be with us at that time with messages.

Despite the snow and hazardous road condition on December 31st, the Watchnight service was well attended. After the 9:00 P. M. program, a fellowship lunch was enjoyed. Then we met in the church for prayer at the midnight hour. Many of our week nights are filled with church activities. This year we are planning on doubling up as many programs as possible into one night and cancelling the others every other week or every other month. We feel that we are failing in our visitation program and in reaching out to others and winning them for the Lord.

Mrs. William C. Lutz, Clerk

### Prayer Week at Immanuel Church, Milwaukee, Wis.

In mid-January, three evenings of the Prayer Week were observed in the Immanuel Baptist Church of Milwaukee, Wisconsin, by having various groups in the church take charge. The first evening the deacons and deaconesses gave brief devotional thoughts on a favorite portion of scripture before going into a session of prayer. On Choir Night personal testimonies and special music were the highlights of the program. The meeting was closed with prayer meditation.

The Senior Hi B. Y. F. featured a panel discussion, "Does our church present a challenge to the young people today?" The answers given were strictly the views of the panel. All three services were well attended and those present felt they had become more aware of the presence and blessings of God.

Mrs. Lenore Shepherd, Reporter

### Pastor's Reception, Germantown Church, Cathay North Dakota

Sunday, Jan. 22, was a joyous occasion for the Germantown Baptist Church, Cathay, North Dakota when we welcomed our new pastor and family, Rev. and Mrs. Wm. Effa and two small sons, Roger and Robert. We enjoyed a fellowship supper in the church parlors, after which the evening service was held under the direction of one of the deacons, Mr. Bryce Streibel. Mr. Clarence Seidel led the congregational singing and Mr. Calvin Edinger read the Scripture passage and led in prayer.

Musical selections consisted of a piano solo, ladies' trio, men's quartet, and an instrumental number. Words of welcome were spoken by Mr. Emery Schmidt and the senior deacon, Mr. August Seidel. Mr. Effa expressed words of appreciation and pronounced the benediction at the close of the service. We praise God for our many blessings and pray we may continue working together for him in this new year.

Mrs. Arlo Seidel, Reporter



Mr. and Mrs. Jacob Hepper of Underwood, North Dakota, who celebrated their 50th wedding anniversary on Jan. 8, 1961.

### "God's Volunteers" and Youth Week at Beulah, N. D.

The Immanuel Baptist Church of Beulah, N. Dak., had the privilege of having "God's Volunteers" in its midst from Nov. 30 to Dec. 7. They made house to house calls each day and in the evenings they conducted services at the church. They held two children's rallies. Special prayers were offered each day from 11 to 11:30 A. M. which were very effective. The average attendance was 106 with the highest 132. Great blessings were received from Rev. Walter Hoffman's messages. Many Christians rededicated themselves to God and persons were saved. As a result of these meetings, several persons joined our church on confession of their faith and by letter.

On Sunday evening, Dec. 25, the choir, under the direction of our pastor, Rev. John Wood, brought the cantata, "Wonderful." "Youth Week" activities for the senior C. B. Y. F. were held Jan. 29 to Feb. 5. On Sunday evening, Jan. 29, our young people went to the Washburn Baptist Church to present a play "The Lost Church." The climax of the week came on Feb. 5th when the young people took charge of the evening service.

Mrs. Gilbert Ost, Reporter

### Golden Wedding Anniversary, First Church, Underwood, N. D.

Friends and neighbors of Mr. and Mrs. Jacob Hepper of Underwood, N. Dak., were entertained Jan. 8 at the First Baptist Church of Underwood on the occasion of their 50th wedding anniversary. About 200 guests attended the open house at the First Baptist Church. Special numbers consisting of solos and duets were brought by friends and relatives of the Heppers. Rev. Gordon Voegele brought congratulations and a brief message. The tables were beautifully decorated with golden tapers and gold bells tied with white ribbon bows. Lace table cloths covered the two long tables. A beautiful tiered wedding cake, decorated with white bells trimmed in gold, was baked, decorated and served by Mrs. Rhinholdt Rothman of Washburn, N. Dak.

Mr. and Mrs. Hepper were married at Parkston, S. Dak., in 1911 and came to the Underwood community in the same year. Since then they have been active members in the church and Sunday School. Their lives are certainly a wonderful testimony of their faith in God. The children were all present for the occasion. They are Mr. Russel Hepper of Underwood and Mrs. Clyde Peterson of Stanley, N. Dak.

Gordon Voegele, Pastor

### God's Blessings, North Freedom and Rock Springs, Wis.

We of the North Freedom Baptist Church, North Freedom, Wis., have reason to rejoice and to "praise God from whom all blessings flow." On Nov. 20th we had the joy of having Rev. L. Bienert of Forest Park, Illinois, as our guest speaker. Our special offerings on that day as well as our Christmas offering were given to our North American Baptist mission work.

January 1st will ever be a hallowed day in our memories. Eighteen persons, who had accepted Jesus Christ as their personal Savior, followed him in baptism on that night. Thirteen of these united with our church at North Freedom and five with our sister church at Rock Springs. For our sister church it was an occasion of special significance, since these were the first converts in many years. The baptismal service was preceded by a testimonial service and a sermon by our pastor, Rev. Norman Miller, on "New Testament Baptism." This was followed by a most impressive candlelight communion service.

Among other blessings, at a recent meeting of our Men's Fellowship, (at which the men entertained their wives), four reflectorized welcome signs for the church were dedicated.

Mrs. Harvey Seils, Reporter

### World Mission Conference at Buffalo Center, Iowa

A very instructive and profitable Mission Conference was held at the First Baptist Church, Buffalo Center, Iowa, Jan. 15 to 20, 1961. Our guest missionaries were Rev. and Mrs. Asaph Tobert, Miss Janet Schneiderman, Nigeria, Africa; Rev. Harlod Barber, Colombia, South America; Dr. Bill Cook, Director of Calcutta Bible Col-

(Continued on page 22)

## Northern District

### Farewell for Rev. and Mrs. Wm. Effa, Alberta

The Zion Baptist Church of Drumheller, Alberta was filled to capacity on Tuesday evening, Jan. 17, when friends and members gathered to bid farewell to Rev. and Mrs. Wm. Effa with our first deacon, Mr. Art Forsch, serving as chairman. Three special numbers were rendered by Mrs. W. Roth, Mrs. E. Heinrich and Mr. and Mrs. Art Freitag, respectively. Six members spoke on behalf of the different church departments. Five visiting ministers, Rev. R. Milbrandt and



Rev. and Mrs. William Effa and their sons at the farewell tendered them by the Zion Baptist Church of Drumheller, Alberta.

Rev. R. Herrmann of Calgary, Rev. R. Hoffman of Trochu, Rev. A. Erickson of Rosebud and Rev. Wm. Muller of Carbon, brought farewell messages. Mr. Muller, pastor of the nearest neighboring church at Carbon, told of the close relationship between the two churches.

A copper tea service was presented by the church after which Mr. and Mrs. Effa responded. Following this, we gathered in the lower auditorium for refreshments served by the ladies and the young people. We wish Mr. and Mrs. Effa God's richest blessings as they take up their new work in the Germantown Church, North Dakota.

Mrs. Ron Bertsch, Reporter

### Recent Programs at Central Church, Edmonton, Alta.

We of the Central Baptist Church, Edmonton, Alberta, with our beloved pastor, Rev. Herbert Hiller, have thankful hearts for God's love and guidance. The revival meetings with Rev. Ervin Strauss in November revealed answered prayers as loved ones came to know Christ as their Savior. Once again we found ourselves in the Christmas season and its many busy preparations. The English Mixed Choir presented the cantata, "The Gospel Song of Christmas," while the German choirs of the Edmonton churches combined to make the heavens seem nearer with their annual Christmas Concert held at the Jubilee Auditorium. Christmas Eve resounded with the humble joys of Christmas as the chil-

dren sang and spoke praises to God and the "Baby Jesus."

The last hours of the Old Year and the first few minutes of the New Year were spent in prayer and meditation by many who attended the Watchnight Service. One candidate followed the Lord in baptism, and on New Year's day we felt near to God at the communion table.

Mrs. Jean Strauss, Reporter

### McKernan Church, Edmonton, Alta., Receives 17 Members

A "Standing Room Only" congregation attended the Sunday evening service, Jan. 8th, at the McKernan Baptist Church in Edmonton, Alta., to witness nine new Christians follow their Lord in baptism. These, and eight others who joined through membership transfer, received the hand of fellowship at the Lord's Supper which followed. Others too have joined recently, bringing the total membership past 250. The church is now in its tenth year of service, and is planning special anniversary services early next year.

At the annual business meeting a "Board of Christian Education" was established. Seven members were elected to this Board which will be responsible for all the educational needs of the church. A new mimeograph machine has been purchased, and bulletins are now being printed for every Sunday.

The church has accepted a total budget of \$25,500 for 1961, which is about 33% higher than our previous record. The goal is to retire the entire debt within two years, as further expansion is becoming increasingly apparent. The salary of our pastor, Rev. A. Lamprecht, was also increased substantially, in appreciation for the wonderful and devoted service he is rendering to the church.

Carl Lang, Reporter

### Annual Meeting of Temple Church, Medicine Hat

On Wednesday evening, Jan. 18, the Temple Baptist Church, Medicine Hat, Alberta held its annual meeting. In summarizing the events of 1960, we found that it had been a year of progress and blessing. The Ladies' Mis-



Temple Baptist Church choir, Medicine Hat, Alta.

Mr. Gus Schatz, director, and Mrs. Eileen Wolfer, pianist, are seated in front row.

sion Circle has been active with monthly meetings where White Cross work and interesting programs kept the ladies busy. In July, camp work and Vacation Bible School kept the pastor, Rev. Henry Schumacher, and his faithful staff of teachers and workers busy.

Still later in the year we had the privilege of being host to the Central Alberta-Saskatchewan Association for what might well be its last session before we amalgamate with the Alberta Association. We also hosted the Tri-Union for a special banquet and song festival. Every fall the church has an annual supper. This year it proved especially interesting as the men of the church took over full sponsorship. The year ended with the Homemakers and C. B. Y. presenting an excellent play and program. Also in the Christmas season the Sunday School had its annual program and the choir presented a special cantata entitled, "Chimes of the Holy Night."

Mrs. Anne Schumacher, Reporter

### Alberta Mid-Winter Rally Held in Edmonton Churches

The annual Mid-Winter Rally of the Alberta Baptist Tri-Union was held on January 27-29 in the Edmonton churches of Capilano, Central, Lauder-



Rev. A. Lamprecht, pastor of the McKernan Baptist Church, Edmonton, Alberta, and nine persons whom he recently baptized on confession of their faith in Christ.



Rev. Norman Miller (left), pastor of the Baptist Church, North Freedom, Wis., and 17 of the 18 persons whom he recently baptized and received into the North Freedom and Rock Springs Baptist Churches.



## SUNDAY SCHOOL LESSONS

(Continued from page 18)

IV. GLADNESS WITH CHRIST.  
John 20:20-22.

The disciples were so gloomy that they totally forgot the best part of Jesus' teaching—"the third day I will rise again." They interpreted a temporary separation for an eternal loss. They confused sight with faith. It was a wonderful feeling when it was said of the followers of Jesus, "Then were the disciples glad, when they SAW the Lord." It is a much deeper conviction when it can be said, "Then were the disciples glad, when they BELIEVED the Lord."

### SOUTH AMER. ROMANCE

(Continued from page 17)

shops where he was known, Zorillo managed to dispose of his images. With the proceeds in his pocket he entered a small store, bought a glass of wine, half a kilo of buns, and half a kilo of sausages. He drank the wine and ate only a little food, for the desire had left him, although he and his companions had arrived famished in the city. That which remained, he wrapped carefully in brown paper and stored in the large pocket of his ragged uniform. Then he walked across a section of the city, bought his ticket, and boarded the train for Encarnación.  
(To Be Continued)

## Conference Dates, 1961

### ATLANTIC CONFERENCE

April 6-9—Calvary Church, Bethlehem, Penn.

### CENTRAL CONFERENCE

May 24-28 — Redeemer Church, Warren, Mich.

### DAKOTA CONFERENCE

June 22-25 — Aberdeen, South Dakota

### EASTERN CONFERENCE

August 24-27 — Union Church, Arnold, Penn.

### NORTHERN CONFERENCE

July 27-30 — German Mission Church, Winnipeg, Manitoba

### NORTHWESTERN CONFERENCE

July 31 — Riverview Church, St. Paul, Minn.

### PACIFIC CONFERENCE

July 23-25 — Calvary Church, Tacoma, Wash.

### SOUTHERN CONFERENCE

July 13-16 — Greenvine Church, Burton, Texas.

### SOUTHWESTERN CONFERENCE

July 28-30 — Columbus, Nebraska.

## BAPTIST BRIEFS

(Continued from page 2)

and others in professional capacities. The purpose of this training is to prepare the Congolese leadership for further training and technical advancement in the United States. There will be some 300 Congolese in the program. According to McConaughy this will be the only such team teaching English in the Congo.

● **Northern Seminary's New President.** The Northern Baptist Theological Seminary, Chicago, Ill., has announced that Dr. Benjamin P. Browne of Philadelphia, Pa., has accepted the unanimous call of Northern's trustees to become Administrator and President-Elect of the Seminary, as of Sept. 1, 1961. Dr. Browne will serve a two-year term, giving special leadership to the school as it relocates on a new campus. Author of seven books, president of the Associated Church Press, trustee of two seminaries and a college, founder of six writers' conferences from Pennsylvania to California, and director of the National Christian Writing Center of Green Lake, Wisconsin, where the Benjamin P. Browne Library of Christian Journalism is named after him, the new administrator for the Northern Baptist Seminary has served for the past 14 years as Executive Director of Christian Publications for the American Baptist Denomination.

### Inspiring Books For Pre-Easter Reading —

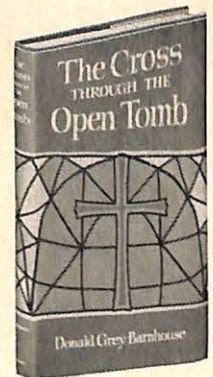
#### THE CROSS THROUGH THE OPEN TOMB

By Donald Grey Barnhouse

In this final book, prepared just before his death last November, the late editor of Eternity Magazine has as his purpose "to set forth the death of the Lord Jesus Christ in the light of His resurrection."

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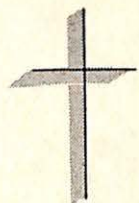


#### THE SEVEN LAST WORDS

By Clarence W. Cranford

Refreshing messages on our Savior's words from the cross by the well-known pastor of Washington's Calvary Baptist church.

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#### BENEATH THE CROSS OF JESUS

By Reginald E. O. White

Meditations on the Passion of our Lord by a distinguished English Baptist preacher. Eerdman's Book For Lent, 1960

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